

THE  
NURSES  
BOSOME.

---

A  
SERMON  
VVITHIN THE  
GREENE-YARD  
in NORWICH.

---

On the Guild-day when their Maior  
takes his Oath. On Tuesday  
*June 18. 1616.*

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Preached by the Parson of *Southwalsbame.*

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Hereunto is added, IVDAS'S Penance, the Sermon  
preached at *Thetford* before the Iudges in Lent.  
MAR. 10. 1616.

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*Non legens vercor nocens, sed fortunam innocens.*

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At London printed for Edmund Causon. 1617.

2 E R M O N  
VALLEY THE  
GREEN FELD

NOV 10 1966

On the 10th day when the Mission  
arrived at the mouth of the river

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Presented by the Editor of the *Journal*

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... ..

# TO THE RIGHT WORSHIPFUL S. THOMAS HYRNE

Knight, Maior of the Citie of Norwich:

Health on earth; in heaven

happinesse.



*I R, to give you some Testimonis of my good will, I shall hazard to doe I know not what. Infinite are the booke in this age and of the greater number, we may say with Socrates, The paper is more worth then the matter. Of Sermons, how many are extant? For who almost preacheth, that printeth not: In so much as the Presse may say unto the Pulpit, in the words of Esau to his brother Jacob; Plurima habeo, sint tui tibi; Keepe that which thou hast, I have enough. Yet haply, it may be the will of God, in these last and sinfull times, that our visions should bee written, and made plaine vpon Tables. In so great a multitude, mine, I confesse, might haue well stood out. But when I considered, it was not so much mine, as yours, for whom it was preached: nor so much yours as theirs, before whom it was deliuered, I was at length, not unwilling, (if it got forth in the crowde,) that it might be a Booke of remembrance vnto You, and the rest who shall succede: wherein you may be admonished how weighty that office is which you beare; and what affections ought to possesse you in the course of your Government. Let me say therefore in the words of the Prophet: This commandement is for you, and for those that come after you, in that place of Magistracie, know this Precept of God to Moses; Carry them in thy Bosome. I once sent it to the care, now I present it to the eye, that one way or other it may get to the heart. Vnto this, I haue added one more, to beare it company: that these two, as the Twinnes of Hippocrates, may fare alike abroad in the world, either to laugh or mourne together. Both these I send and commend vnto you, and you vnto the word of his grace, who is able to build you further, and to giue you an inheritance amongst them which are sanctified. Southwalsbam, Iune 1. 1617.*

Your Worships wel-willer,

A 2

W. YONGER.

Gen. 31. 9.

Hab. 2. 2.

Mal. 3. 16.

Mal. 3. 1.

Ad. 20. 12.



# THE TEXTS

NUMB. 11. 12.

*Carry them in thy Bosome.*

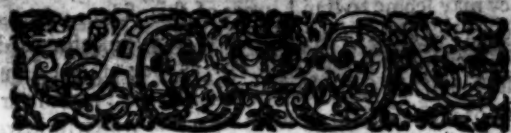
GEN. 38. 26.

*So he lay with her no more.*



THE





# THE NVRSSES BOSOME.

## TEXT.

NUMB. 11.12. *Carry them in thy Bosome.*



His words are very few, but very weightie: a short precept, yet contains much matter: like a little Boxe full of sweet and precious Oyniment, which being opened and powred out, as that of *Maries*, vpon the head of Christ, the sauiour and perfume thereof fills the whole house. The Diamond though but a sparke, yet it is of great lustre and vertue; the Violet a little flowre, yet it satte surpasseth the Lilly in smell; the Bee, saith the sonne of *Syrach*, a small creature, yet is her fruit surpassing excellent in sweetnesse: So this Text, though but short, and the words of it gleaned out, as a few choise Eares from the whole Sheafe; yet is here Epitomized and wrapped vp, the whole dutie of the Magistrate vnto his people, teaching him all tender affection, in relieving their distresses, in redressing their wrongs: I say not to carry them vpo his Wing, as the Eagle doth her Yong, but in his *Bosome*, as the Nurse her Infante, and in a word, to bend his best indeuours for the purchase of their peace and welfare.

Mat. 23.7.  
Ioh. 11.3.

Eccles. 11.3.

Exod. 19.4.

*Carry them in thy Bosome.*) Which words, though they may seeme to stand intire of themselves without further references: yet like *Ianus* they looke forward, and they looke backward: For as they are the naturall issue of the former words, so like the smooth current of a streame, they run on vnto that which follows, not hindred nor stopt so much as with a Comma betwene. *Hanc I conceiued all this people? Or hanc I begotten them that thou shouldst say, Carry them in thy Bosome as a Nurse beareth, &c.* that as if there had passed some former conference twixt God and *Moses*, so doth *Moses* set them downe, as a writing receiued from God, wherein he is expressly informed in regard of his people, how he ought to *Carry* and demeane himselfe.

For in the former verse, *Moses* expostulating with God; and complaining of the weight of gouernment that lay vpon his shoulders, partly because they were so great a people; *An ego concepi totum hunc populum, All this people*: partly because they were so stubborne and vnruly: for they were first *Murmurantes*, Murmurers, that is, vniust complainers: Secondly, *Concupiscentes* a lustfull people, the one in the first verse, the other in the fourth.

Herevpon they raised a discontent, and almost a mutinie in the Host, insomuch as the chiefeft of them, the fairest of the Garland, and as it were the very Ball of the graine, the *Coryphaei*, forwardest and best of the Cluster, *etiam & filii Israelis*, euen the Children of *Israel* themselves, *They also wept*, not only priuately muttering, and feeding inwardly vpon discontent, but they laid open their grieuances in outward appearance, they wept right out, and demanded, *Quis nobis dabit* who shall giue vs flesh to eate? And thus as *Dauid* speaketh, *They tempted God in their hearts, and required meane for their lust.* This brought *Moses* to that exigent and pange of Sorrow, that he might haue said as *Dauid* did elsewhere, *Agnus mibi est valde*; I am in a wondrous straights. Therefore cries out: *Domino, cur afflixisti*

*Psal. 78. 19.*

*2. Sam. 14.*

*ſixtiſti ſervum tuum*! Lord, why haſt thou vexed my ſervant! That the government, burden, charge, and care: Firſt, *totius huius populi*, of all this people. Secondly, *Admurantis populi*, of this murmuring people; Thirdly, *concupiſcentis populi*, of this luſtfull people, ſhould lye vpon me, and vpon me alone, having neither helper, aſſiſtant, nor any to pertake with me of the heate of the day. *Am I their Father that bred them? Or their Mother that conſtituted them,* that none may have the care of them but I? Muſt I be vnto them as the Nurſe is vnto the ſucking Infant, that thou ſaiſt vnto me, *Carry them in thy Boſome, &c.*

Thus you ſee, how the holy Ghoſt, lets fall theſe words, as certaine heavenly drops into the Text, and with how Divine an excellencie and ſkill, the Magiſtrates whole dutie is couched and bound vp, that as if *Mosēs* had bene wrapt vp into the third heaven, and there had heard God ſpeake vnto him, or otherwiſe had received *this Word*, as a Divine Oracle, like another *propheta*, which God himſelfe powring into his eares, now bee broacheth vnto the world in his diſtemperature and paſſion, that it might appeare what care and compaſſion Gods Lieutenants and Deputies vpon earth, ought to carry to their people committed vnto them.

The *Parts* like the words, few, onely two, as neceſſary points for the Magiſtrate to thinke vpon.

Parts 2.

Firſt, that *Gouernment* is *Burdenſome*, or weightie, which I obſerue in the word *Carry*.

Secondly, that it is *Sympatheticall*, or Co-affectiue, which I note in the word *Boſome*. Both theſe ſhall appeare.

#### PART. I.

Glue me any plague ſaue the plague of the Heart, ſaith the Sonne of *Syrach*; and giue mee any malice ſaue the malice of a Woman. I may alſo adde, glue mee any labour, ſaue the labour of the Magiſtrate, *Quia Aſina grauius*; A *Burthen* by how much the higher his place, by ſo much the heauier.

1.  
That gouernment is Burthenſome,

Eccleſ. 5. 15.

Gen. 1. 16.

As *Government* is Gods ordinance not mans; So wee know that himselfe first established that Superioritie in the Creation: that euen amongst the lights of heauen, as some are lesser and subordinate, so other some of speciall eminencie and magnitude, as the Sunne and the Moone, *Luminaria magna*, Great lights: and of these two, the Sunne, *Luminare maius*, a greater light: and as the greater for light, so the greater for honour, for it was made in *Dominiuum Diei*, for the gouernment of the Day; which, in the execution of that ordinance which God laid vpon it, standeth not immouable as the North-pole, or as a Diamond fixed in a socket of Gold, but is in continuall motion and labour, serching his course and compasse about alwaies in businesse and employment. This Prince of the lights of heauen, giues this light vnto the Princes and Magistrates of the earth, who are *Luminaria magna*, great Lights; that they must not be as Starres fixed in their seuerall Orbes, but they must be in motion, alway looking about them, standing in the gates, watching vpon the Towers, euermore studying and deuising for their peoples welfare.

This we finde also in the rest of the Creatures, which the Lord God created, which as they are the more honourable, so the more operative & working. I may reduce them all into foure Degrees, and begin at the lowest, whence the rest fetch their beginning. First the foure Elements, Fire, Ayre, Water, Earth: These haue but onely a being without Life, Sence or Reason. Yet of these wee know, some are more noble then other, some more pure, some more in operation and working; as the Fire more then the Ayre, the Ayre more then the Water, the Water more then the Earth. Of the second sort are things which ouer and beside their being, haue life, as Trees, Plants, Hearbs and Flowers; and these are distinguished into their ranks, as the Cedar in Lebanon farre more noble then the Popler in the Forrest, and the Rose plant of Iericho, of better esteeme, then the Woodbine of the Plaine. Proceede to a third sort, and these besides being, and life, haue also sence

fence and motion, able to move from place to place, as Beasts, Birds, and Fishes; and these are more or lesse in regard: for what is the Mouse to the Elephant, or the Dog to the Lyon, or the Flye to the Eagle; or the Kite to the Ostrich? Lastly, besides all these before mentioned, are they, who having fence, life, and motion, haue also Reason: and in this degree are, 1. *Angels*, the Legates and Messengers of Heauen; and amongst these, there should seeme to be degrees of Soueraignty, else why should *Michael* bee an Archangell, and *Gabriel* none? yea and some more imployed then others too, else why should *Gabriel* be Gods Embassadour to the Virgin *Mary*, more then *Raphael* or any other? 2. *Men*: and these are the wonders of Nature, if they wrong it not; for besides that goodly shape which they beare, there are two singular priuiledges they are endued with beyond all earthly creatures, *ratio*, & *oratio*, Reason and Speech; And though I will not speake according to the Philosophers Fancie, that some are of baser metall then others, the Prince of a more golden tempera- ture then the Vassal: Yet we know there is *Potestas super- eminentior*, an higher power, *Romans* the 13. 1. And as *Saul* was higher then the people, from the shoulders vp- ward, so Princes and Magistrates are appointed to bee a- boue others, and to ouerlooke them. *Ex Ioue sunt Reges*, said the Heathen Poet; *There is no Power but of God*, said the diuine Apostle: *Vnde spiritus, inde potestas*, saith an ancient Father; he that first gaue them life and being, gaue vnto them also this prerogatiue of governing. Hee it is that establisheth Thrones, Scepters, Orders and Degrees of men; some to gouerne, others to be gouerned.

Indeed I grant that *Adam* in the estate of his innocency, should haue had no Lordship ouer reasonable creatures of the like Image and shape with himselfe: For mans soue- raignty and Lordship was ouer creatures vnreasonable, Beasts, Birds, and Fishes: this seruitude and slauerie there- fore whereby a man becomes subiect vnto man, came first from sinne. *Canaan* was borne a sonne, as well as *Sem* or *Japhet*: Yet *curst* be *Canaan*, *a servant of servants* shall

Iude vers. 7.

Luk. 1. 16.

Plato,

Rom. 13.

1. Sam. 10. 23.

Hesiod. in Theog. vs. suprad.

Tertul.

Cedunt Iouis om- nia regno.

Metam. lib. 10.

Gen. 1. 26.

Gen. 9. 25.

August.

*Ex impiis egredi-  
tur impietas. Pro.  
1. Sam. 24. 14.*

be he. And this, *Culpā meruit non naturā*, saith S. Augu-  
stinus fell to him by nature, not by transgression. Man af-  
ter his fall became a *Thorn*, he could beare no *Grapes*; he  
became a *Thistle*, hee could beare no *Figs*. Neither the  
Adder, or Viper, breedeth but after their owne kinde that  
rebellious corruption that was in *Adam*, corrupted vs all,  
and made vs rebellious. The Leuen of Iniquitie that was  
in him, sowred the whole lump of mankinde: For into  
how great disorders and confusions, did not his posteritie  
runne? What sword could reſtrain, or what authoritie  
bridle their rage? Therefore God in ſingular wiſedome,  
vſed a meanes to repreſſe their violences; elſe reaſonable  
men had bene farre worſe then vireaſonable beaſts, for  
neutr were the natures of other creatures more cruell, fell,  
ſavage one to another, then the nature of man vnto man:  
had not God put an *hook* into his noſtrils, and a *bridle* into  
his *lips*, who though hee bare himſelfe vp with inſolencie  
and cagernesſe of ſpirit, yet hee might be curb'd and bri-  
dled by them of his owne kinde, that whereas he had ſha-  
ken off the yoke of obedience vnto God, was therefore  
inforced obedience vnto man, and of him to ſtand in awe.  
And thus through ſinne came one man to haue power o-  
uer another, that ſome might know how to rule, and  
others to obey.

Hence comes it to paſſe, that in regard of the ſub-  
bornesſe and inſolencie of mans nature, the diſorder and  
vnrulinesſe of his affections, ſo many wiles, craftes, ſubtil-  
ties, and eſcapes, through corruption ingendered and fe-  
ſtered in him, that nothing is of greater difficultie then to  
gouerne and rule man. It requires much art, ſkill, courage,  
and an high meaſure of wiſedome, to keepe him in awe;  
*Qui inter omnes animales, maximus eſt & moribus variis &  
valutis atq; diuerſis*, ſaith a Father, who amongſt all the  
creatures of the world beſide, is moſt ſtubbornly obliged  
and wedded to his will, and moſt exorbitant in the man-  
ners of his life. And ſurely, though we need not maruell at  
his prouidence in greater matters, when the leaſt things  
that are, are not gouerned without his prouidence; yet  
herein

Gregor. Nazian.



herein it doth wonderfully appeare, that there should be  
 such a feare put into the hearts of a multitude; to submit  
 and subiect themselves to the yoke of one man, euen to  
 many thousands to his power and command. Yet wee see  
 it by *Art*: For the horse of noblest courage is made to  
 obey with a slender bit: and a Ship though neuer so great,  
 and driuen with fierce windes, yet is guided and turned a-  
 bout with a small rudder. Again, we see it in *Nature* too.  
 The sight of the eye, a very small thing: and the heart of  
 man, but an handfull: yet is the one the *light*, and the o-  
 ther the *life* of the whole body. This amongst other, is a  
 speciall argument of the providence of God, who *transferb*  
*men to be of one mind*, euen so many thousands, and bind-  
 eth them together in dutie and allegiance, that one rule  
 all, and all are ruled by that one.

Hence also ariseth that *Ciuill order* amongst the socie-  
 ties of men, which notwithstanding the sinnes of men,  
 God hath beene very carefull to preserue and keepe; and  
 therefore hath his Deputies and Lieutenants vpon the  
 earth, and vnder them subordinate rulers and gouernours,  
 who haue the administration of Iustice and Iudgement.  
 That as in the Frame and composure of the *great World*,  
 he hath set the Fire about the Ayre, the Ayre about the  
 Water, the Water about the Earth: and as in the structure  
 and building of the *little World*, hee hath set the Knees a-  
 boue the Feete, the Armes about the Knees, the Eyes a-  
 boue the Armes: so in bodies politique hee hath set  
 and placed one calling ouer another. Again, as the Cele-  
 stiall Bodies haue a double motion, one common with the  
 whole body of the heauens, the other proper and particu-  
 lar, according to the nature of euery seuerall Starre; and  
 in our bodies a double motion also, one whereof depends  
 vpon the whole body, and therefore is vniuersall: the o-  
 ther particular, according to the inbred nature and dispo-  
 sition of euery seuerall member: So ouer and beside that  
*uniuersall command*, that the *Supreme Magistrate* vpon  
 earth hath, whereby the whole body of a Kingdome mo-  
 ueth, and subiecteth it selfe, there is a subordinate and a  
 deriued

Isa. 3. 9.

Psal 68. 7.  
*Secundum vulg.*  
*Transl.*

deſigned power, whereby, as through an inferiour motion: all parts and members of the body, euen vnto the Foote are ordered and gouerned; as of ſeuerrall Countieſ in that Kingdome, of ſeuerrall Cities in thoſe Countieſ, of ſeuerrall Families in thoſe Cities, and of every ſeuerrall perſon in thoſe Familieſ. Hence appeares not onely the neceſſitie of *Lawes*, but alſo their varietie, and thoſe to be ordered, altered, and renewed as new corruptions ſhall ariſe, or the times require.

Now for *their Execution*, without which the common-wealth is breathleſſe: on whom lies the *Burthen* and care but vpon the Magiſtrate? VVhat uſe is there of that Boat, which hath neither Oares nor Sayles? or of that booke which lies by a man and is neuer read on? or what pleaſure of muſique affords that Inſtrument, which is neuer touched? So what uſe or benefit is there of *Lawes*, when they lie as dead as their firſt makers, or as if they were caſt into a perpetuall ſleepe, as *Jupiter* ſerued *Endymion*? As the counterſeit therefore is diſcerned from the pure gold by the touch: ſo is the good Magiſtrate knowne by this, when he ſhewes: Firſt *Courage*; Secondly, *Knowledge*; Thirdly, *Diligence*, in the execution of *Lawes*. For the firſt he ſhould be a couragious and ſtout *Nehemiah*: *Should ſuch a man as I ſue?* *Lawes* that lie dead he muſt put life into them, as *Eliſha* did into the *Shunamites* ſonne, and ſet them vpon their ſeete. It was the commendation of *Iero-boam*, that he was ſtrong and couragious: *This man Iero-boam was a man of ſtrength and courage*. And ſurely, hee that is ſet ouer others, as *Iero-boam* was ſet ouer *Salomons* workes, hee had not neede be gowtie in his ſeete, as *Aſa* was, but he muſt haue abilitie of bodie to manage his affaires without check. He muſt not ſit ſtill, or be as a dumb Image, or Statue; no, he is *lex loquens*, a ſpeaking Law. And though he be a God on the earth, yet he muſt not be like the gods of the Heathen, who *have eyes and ſee not, eares and heare not, mouthes and yet could not ſpeake*. Such are but *Idol-Magiſtrates*, like *Labans* gods; for ſo indeed he called them, and yet were very blockes, or like *Bell* in the ſtorie,

1. Courage.

Nehem. 6. 11.

2. Kin. 4. 32.

1. King. 11. 29.

1. King. 15. 23.

Pſal. 81. 6.

Pſal. 115. 6. 7.

Gen. 31. 30.

Storie, *Drass without*, but they would: and if they desire  
 any worthip, it is because they spend so much upon their  
 Tables: so many *Measures of fine Flower*, so many *Sheepe*,  
 and so many *pals of Wine* every day. A shame it is, they  
 should sit in their plates for fashion sake, as Tradesmen  
 weare swords, or like a *George* on horseback terrible on-  
 ly in view, and that is all. No, they must deale roundly and  
 use that severitie against offenders which is meete; that  
 because *Evils* are many and rife, and the wicked have an  
 insatiable appetite to doe wickedly, like the winde ever  
 in motion, like the Sea ever working, therefore to breake  
 off the armes of wickednesse betimes, to doe it manfully  
 and courageously. Hee that spares the Wolfe, hazards the  
 whole Flocke; and all goe to ruine, where there is not a re-  
 solute, and yet a conscionable severitie. For I would not  
 have a Magistrate like *Andrius*, who for his over-much  
 Justice, (whether iustly or no) was banished out of *Athens*,  
 or like *Cassius* a *Prætor* in *Rome*, whose Judgement seate  
 was said to be *Scopulus reorum*, where there was as little  
 favour for an offender to bee had, as the Ship hath drat  
 dall-eth, or rusheth vpon a *Rocke*: these turne Justice into  
 cruelty, and equity into reuenge, and are fitter to governe,  
 where *Minos* and *Rhadamanthus* beare office, then to bee  
 set over the people of God. Woe be vnto such. For they  
 shall bee taken away with *Thornes*, and their posterity with  
*Fishhookes*. There severitie therefore must be moderate and  
 Christian, and to their *Courage* they must ioine *Knowledge*  
 too: First to know their owne strength, that is, the autho-  
 ritie and power that is committed vnto them, from whence  
 it is given, and for what end. Secondly, to iudge aright,  
 how evils and misdemeanors grow, from what causes,  
 and how to proceede in them, and so shall they be the bet-  
 ter able to remoue them. As I remember *Heracilius* when  
 he was sicke, he examined his Physicians, concerning the  
 cause of his sicknesse; and for that they were ignorant, and  
 could not resolute him, he sent them away, and would haue  
 none of their *Physick*; For (saith he) if ye be not able to shew  
 me the cause of my disease, much lesse are ye able to take the  
 cause

C

Historie Bell,  
 verse 3.

Valer. Maximus

Amos 4. 1.

1. Kings 14.  
Hierome.

Gen. 39. 29.  
2 Sam. 16. 4.

3. Diligence.

Dr. Pl.

Centum luminibus  
cinctū caput Argus  
habebat: Quid.  
Metam.  
Homer.

consequence. And surely many disorders get head, through the unskilfulness of Magistrates in their places: for though they meane well, and are desirous in a godly care to reforme abuses, yet such is the nature of *euill*, like the *Diuell* himselfe, that it will grow too subtil and cunning for the Magistrate. *Euill* will disguise it selfe like *Ieroboams* wife, yet that not know it to be euill: *Iguarantia Iudicis plerumq; est calamitas innocentis*, saith a Father, & so it is very true. For *Ioseph* was punished with imprisonment by *Putiphar*: and *Mephibostibys* lands were all giuen away by *Dauid*: and yet both proued meere innocents: and so many times, the innocent smart for it, when there is no cause; and the noebest & guilty scape free & vntouched. Sinister informations and want of due iudgement in the Magistrate, is not onely a cause of much disorder amongst wicked men, but euen of much iniustice against good men. Adde hēreunto *Diligence*, which is the *omnium virtutum*, the onely substantial thing, euen al in all, as one spale of perfection, *The onely thing in every thing*. For he must not be like *Polyphemus*, who had but one eye, and a bad one too; but hee had need haue an hundred eyes, as the Poet saignes of *Argus*, I meane much vigilancy in his gouerniēt. He must be *rotundus, inflexibilis, a fronte & a tergo*, he must looke before him, behind him, he must be euery way vigilant; & in this respect is that *Apothegme* iust and true, that *one good Magistrate is worth twenty good Lawyers*. And if a man did rightly iudge aforehand; what diligence and paines-taking this Office requires, I thinke he would scarce haue the honour, to beare the *Burthen*. He must stand *Sentinell*, and haue his eye euery where, that as the heart sendeth forth spirit and vigour into all parts and members of the body, and yet is not present in euery part or member: So though not his *Person*, yet the presence of his *Power* should bee euery where, in all parts of his common-weale and gouernment. And as it was said of the gods of the Pagans, other gods were limited and tyed to their seuerall places, as *Iupiter* to *Elys*, *Diana* to *Ephesus*, *Apollo* to *Delos*: But *Esculapius*, whose skil and knowledge in Phylick was admirable,

mirable, hee had his Temples and Altars euery where, in *Corinth*, in *Thebes*, in *Athens*, in *Ephesus*, in *Asia*, *caia*, &c. So I say, though private men, neither can nor ought to range beyond their proper and particular Iurations: yet the Magistrate, the great Physition of the weale publique, must be euery where, in all places, as the beames of the Sunne, striking into euery house; in euery part, or disordered place, ought his power to bee, for reformation and amendment. And as nothing paineth the Physition more, then the difficultie and hardnesse of the cure; so nothing should be a greater griefe vnto his heart, then when disorders shall grow aboue his strength to reforme, and euils and abuses ouer-master him. Hence no doubt is that of the Sonne of *Syrach*, *Seeke not to bee made a Iudge or a Magistrate, lest thou beest not able to take away iniquitie.*

By all which it is manifest, what a Burthen and weight lyeth vpon the shoulders of the Magistrate: and therefore it is no faise play, in your Elections to this purpose, so often to lay this Burthen vpon one man. For I am out of doubt, that principle of *Plato* is undoubtedly true: *Euery good Magistrate receiue his office vpon him unwillingly.* *Moses*, a man rarely qualified, yet he groined vnder the Burthen and weight of it. *Who am I?* *Exod. 3. 11.* and *Isbro* tells him, the thing was too heavy for him, *Exod. 12.* and in the fourth of *Exod. 13.* he shifts it off to another, *send by the hand of him, whom thou shouldest send*: euery way disabling himselfe; sometime by casting doubts, that they would not hearken, nor hearken vnto him, *Exod. 4. 1.* sometime by excusing himselfe, that hee had no plausible tongue, *Exod. 4. 10.* and yet a notable bold Magistrate, and full of courage in the cause of God against King *Pharaoh*, and a notable minister of Iustice vnto all his people. *Seem* gaue this Testimonie of him, that he was learned in all the learning of the *Egyptians*, and was mighty in deeds and in words. He slew an *Egyptian*, and presently after he reproved an *Hebrew*; and though he was abused by an holy infidel, that God had designed him for Magistrate

*Eccles. 7. 7.*

*Plur.*

*Exod. 3. 11.*

*Exod. 12.*

*Exod. 4. 13.*

*Exod. 4. 1.*

*Exod. 4. 10.*

*Act. 7. 22.*

*Exod. 2. 11.*

and gouernment, and yet loth, loth ye see he was, to take this charge and *Burthen* vpon him.

Esay 9.6.

To winde vp this point, (lest my selfe also should be a *Burthen*.) it was said of Christ, *that the gouernment of the Church lay vpon his shoulders*: Sure I am, the *Burthen* of the common weale lyeth vpon the shoulders of the Magistrate: and the *carriage* thereof not easily borne. A matter not of ease, though of honour, and they finde it most, who are best gouernours.

Use 1.

And the consideration of this, challengeth from the hearts and hands of You the people, loue, dutie, reuerence, obedience, and all good seruices of respect vnto your Magistrate, whom God hath set ouer you, and vpon whom God hath laid so great a weight and burthen for your good: therefore to giue *Cæsar* his due, and *euery soule* to submit it self to this Ordinance of God, whether supreme or subordinate: which whosoever resisteth, shall *receiue to himselfe damnation*. This condemnes sawcie and malepert fellowes, who will contest with the Magistrate, and braue him to his face, whose impudent demeanour bewrayes that if Law were not, they would pluck the sword out of His hand, *who beareth not the sword for nought*.

Mat. 23. 17.

Rom. 13. 1. 7

*Venerandos esse Principes assigna lex, Euripid.*

Rom. ubi supra.

2.

Secondly, because *Gouernment* is so *Burden*some of it selfe, therefore euery man in his particular place and calling, is to ease the Magistrate what he can: I meane so to conforme and demean himselfe, that he may be a comfort to the Magistrate, not a *Burthen*. Which he shall doe, if religiously and conscionably he walketh in that calling wherein God hath placed him. And if it bee true which *Hippocrates* saith, *Any thing passing the bounds of moderation is an enemy to Nature*: surely any thing that passeth the bounds of Religion & Pietie, is anemie to the peace of Christian gouernment: He is not worthy to breath vnder the benefit of Lawes, who of himselfe is no better then Law makes him.

*Selfe. 2. Apbor. 31.*

3.

Thirdly, is *Gouernment* so *Burden*some? Then it is the duty of the people for the Magistrate, and Magistrates for themselves, to commend their cause vnto God by Prayer,

that



that he would stand by them, and assist them with his grace, to fit and enable them for the discharge of their dutie, that like *Iosuah* they may be filled, and like *Godson* clothed with the Spirit: to desire with *Salomon*, *Understanding hearts*: that according to the commendation of *Daniel*, they may behave themselves wisely in all their waies. This is a speciall dutie: *I exhort* (saith the Apostle) *that prayers and supplications be made for all men, especially for Kings, and those that be put in authoritie vnder them, that we may lead a quiet and peaceable life, in all godlinesse and honestie.*

Lastly, because *Government* is so *Burthensome* of it selfe, therefore should *Magistrates* be careful, not to load themselves with vnnecessarie *Burthens* and busineses, which come to passe, either first when matters are raised and raked out of the dust, vpon former grudges and spleenes, that being inuested into their places, they say as *Cæsar* did, when he got the sword into his hand: *Now I am where I would be.* Now I am in place where I may reuenge my selfe, where I may pay them home: I say all former grudgings, hart-burnings, displeasures, are vitterly to be crossed and rased out of your bookes, and not to take aduantage of your publique places, to auenge your selues vpon priuate wrongs. This will intangle you much, much in-comber you, perhaps proue heauier to you then you are aware: that as *Isabell* built his Sepulcher in one country, but was buried in another: and as *Laander*, to win his desire, aduentured to cross the *Hellespont*, but was crossed by the *Hellespont*: so we may come short of that success which we look for. Secondly, you load and overcharge your selues vnnecessarily, when you are too much addicted to matters of the world, and to your own priuate respect, as many doe, putting their hands almost into every Trade for gaine and luere. Thus as *Athanas* speaks, they load themselves with *thick clay*, and stick fast in the mire of their owne worldlinesse. *Concupiscit, befitit*, saith *Bernard*, Art thou couetous? then thou sickest fast, as the bird intangled in the Line, the more shee stirs the surer shee is, the longer shee strues the worse shee fares. It was a good

*Iosuah 6. 24.*

*Iudg. 6. 14.*

*1. King 3. 9.*

*1. Tim. 2. 1. 2.*

4.

*Isabell*

*Esay 12. 18.*

*Habac. 2. 6.*

*Bern.*

Exod. 18. 21.

Psal. 119. 36.

*Ne praecminentem  
viriū thesauri  
possideant sui, &  
pecuniis seruiat  
qui praest ceteris.*  
Ambr. l. 2. offic.  
cap. 14.

1. Tim. 6. 9.

Gen. 49. 14.

prouiso therefore, that *Isithre* gave to *Moses*, that *He* that should be designed for government should be a man *hating contention*. *Dauid* prayes directly against it. *Swelling mine heart O Lord vnto thy Testimonies, and not vnto contention*. It becomes him who is set aloft as a Lord ouer others, to be a drudge and a slave vnto himselfe, wrapped vp in his immoderate and earthly cares, which in the end will proue but shares vnto him, nay for many harlots and lasciuious Courtizans, as will wooe him, and seek to win from him that loue and tender regard, which hee as a true husband vnto the commonweale, ought to beare vnto it. He had neede be as strong as *Issachar*, who should couch downe twixt two burdens.

#### PART. 2.

a. That Govern-  
ment is Sympa-  
theticall, or co-  
affectionate.

*Plinie.*

*Tarqn. Superbus.*  
*Linus Decad.*  
18. 1.  
Psal. 137. 7.  
Luk. 19. 14.

Psal. 119. 3.  
Ios. 4. 8.

**A**ND this is a point no lesse considerable then the former, namely, that *Government* is *Sympatheticall*, expressed in the word *Bosome*: to shew that there is, or ought to be a naturall reference, alliance, relation, commiseration, compassion, imprinted in the nature of the Magistrate towards the people: which this word *Bosome* very significantly layes forth, for therein we know are the affections shrined, and designed therefore very fully for the place, of the peoples welfare, comfort, and safetie.

*Carry them in thy Bosome.* What? Carry them vpon thine *Head*? No! For then he had humored our Anabaptists well, who would set their feet vpon the neckes of their Governours, or rather smite off their heads, as *Tarquinius* topped off the fairest Poppies in the Garden. Their voice is as the voice of *Edem*, so speake they of authoritie, *Downe with it, downe with it, euen to the ground.* Doe they say, *Nolumus hunc?* We will not haue this man? Nay wee will not haue any man to rule ouer vs. Again, *Carry them vpon thy Back*? No! the Magistrate must not expose himselfe to the reproches of such as liue vnder his government, so he may become oppressed of his owne people. *The plowmen plowed vpon my backe and made long furrowes;* saith *Dauid*. But they that plow the quire shall reape the same.

*same*. Job 4. 3. Neither doth he lay vpon his *fil*, like a Faulty, nor to keepe on, and let off, at his pleasure: but in his *Bosome*, the safell, sweetest, inwardest, comfortablest place of refuge and defence. And how in his *Bosome*? The comparison lyes within an hayres breadth: *As a Nurse beareth her sucking Child*, which as it argues the very necessary dependance of the people vpon the Magistrate; for how can the sucking infant want or forbear the breast of the *Nurse*, and how pittifull were it, that it should be left destitute, having none to care for it; as may appeare in *Hagar's child*? Gen. 21. 1. So what a confusion, what a mischief would their grow amongst people, that should haue no gouernour, euery man to doe what seemes good in his owne eyes? whereas the herds of cattell haue their leaders, flocks of Sheepe haue their keepers, swarms of Bees haue their King. I say, as it makes for the necessitie of gouernment; so on the other side, it implies, that neuer was the *Bosome* of a mother, more tender, open, safe, comfortable to her little one, her sucking Babe, the latest or inwardest fruit of her wombe: then the *Bosome* of the Magistrate to be opened, I meane his heart enlarged toward his people; to prouide for their safety, to procure their welfare, righten their wrongs, and in a word to giue them speedie and timely refreshment in all their distresses. *Cary them in thy Bosome.*

This being so; obserue from hence diuers points. First we see here the prophets phrase to be very consonant and agreeable to this of *Moses*, in that hee calls Kings, and Princes, *Nursing Fathers*, and *nursing Mothers*. Hence followes it necessarily; that about all things the Magistrate be thoroughly seasoned with *Religion*, and neither irreligious, or popish; but that hee be truly and soundly affected: For if it be so, which they say is true in Nature, that what disease or infection the mother or nurse hath, the sucking child partaketh of it, and as the parent is affected, so for the most part are the childrens inclination: surely so fares it in this; Giue me a Magistrate that is godly, religious, forward in Christian duties, and for the most part

Gen. 21. 15.

Iudges 17. 1.

1.

Esay 49. 13.

Confessor Papa  
Confessor Populus.  
Cyprian.  
Ioluah 2432.

Quo semel est im-  
buta recens, serua-  
nit odorem Testa-  
dia. Horat.

Lauventia was  
his Nurte, and  
called, Lupa, a  
the-wolfe. 222

Melius est ciuita-  
tem regi a viro  
optimo, quam a  
lege optimâ.  
Arist. lib. 1. Pol.

I.

part the people will be so affected; that way which the  
master Bee flyeth the rest will follow, and nothing is more  
forcible and perswasive with the vulgar, then the exam-  
ples of their gouernours, which if they be godly, are nota-  
ble meanes to draw them on to godlinesse and Religion.  
On the other side, let a Magistrate be prophane, riotous,  
disolute, luke-warme, making no conscience of frequen-  
ting the exercises of the Word, the publique worship and  
seruice of God, in keeping the Lords Sabbath and the  
like; the people for the most part will be of his bent, being  
giuen ouer vnto any wicked vice. O how wofull and  
dangerous is his example! These I say are bad *Nurses*,  
their breasts are infected, their milke poysoned, it were  
pitty a thousand times, the people of God should come  
so neere into their *Bosomes*. The very soile and moisture  
will change the nature of that plant which it nourisheth:  
a new vessell will long fauour of that liquor which was  
first powred into it, and the yong child receiueth not on-  
ly the Milke, but therewithall the manners and dispositi-  
on of the *Nurse*. He that suckes VVholes Milke, shal haue  
wolvish conditions, as *Misbridates* spake of *Romulus*. It  
is said of *Iupiter*, that in his infancie, hee was nursed vp  
with Goates Milke; I am sure, if the Poets lye not, he pro-  
uced a wanton. In the choise of a *Nurse*, wee ayme at two  
things. First that shee be of an wholesome complexion:  
Secondly, that shee be of an honest condition: What  
should I say? Magistrates are *Nurses*, let them take heed,  
they haue no wicked vice predominant in them, the peo-  
ple who are to reside in their *Bosomes* will draw infection.  
Let such a one therefore when he takes his place vpon him;  
humble himselfe by prayer vnto God, and labour by all  
meanes to purge and sanctifie his conscience: so shall his  
milke, I meane his *Gouernment* be wholesome and pure:  
God shall haue the glory, and the people wonderfull com-  
fort and contentment. It is farre better and more necesse-  
rie, that a Citty be gouerned by a Magistrate that is a  
good man, then by a good Law.

Againe further, the *Bosome* of the *Nurse* or Mother is a  
defence

defence or shelter for the child, where the poore infant throwes it selfe from forreine injuries and wrongs. God hath appointed Magistrates that they should be defences for their people, their *Bosomes* Sanctuaries; therefore it was fitly said of one, that a Iudge and an Altar were the same, *Pariter enim adiutrum, confugium, qui iniuria affliguntur*: For alike to each of these haue euery man recourse, that suffer wrong. All the hope and comfort of the oppressed lies in the mercy of the Magistrate. To their *Bosome* comes the Fatherlesse, the Orphan, the poore Widdow, there they hope to haue succour and reliefe for the iniuries and wrongs which they haue sustained; and if they finde it not vnder the shadow of their wings, where shall they seeke it? Remember this point: the holy Ghost vseth not words and phrases in vaine: you shew your selues vn-naturall, when you shut vp your *Bosomes*, and haue not as *Zachary* sang, euen bowels of compassion to your people, to relieue them in their iust causes in all you may. Note well the words of the Prophet *Esay*: *Seeke Iudgement, relieve the Oppressed, comfort the Fatherlesse, Defend the Widdow*: When any, or all these, shall offer to throwd themselves vnder your wing, O be comfortable, be compassionate vnto them,

Againe, to goe yet further. Wee know the *Mother* or *Nurse* hath a Sympathy of the childes estate, and by a naturall instinct, knowes when it is sicke, diseased, pained or any distemperature that it hath, and will accordingly apply her selfe to free it, or procure it any ease. So good Magistrates will bee carefull to preferue their people from disorders and corruptions arising, which in time wil breed sickneses and distempers in their States: For they shall haue the gouernment pestered with lewd and pernicious people, who like vnto scabbed sheep will infect the whole flocke. As first the *Atheist* most pestilent and dangerous, the Magistrate ought to repress him; in no case to grace and countenance a bad person, but rather to shake him off, as *Paul* shooke off the Viper. These are the very vermine of the earth, bred of the common sinnes of men,

*Archilus dixit, Indicem & Aram idem esse: pariter enim, &c. Exa. Apoph.*

*Mat. 23. 37. Luk. 1. 78.*

*Esay 1. 17.*

3.

*Atheist.*

*Act. 18. 3.*

As. 13. 2.

1. King. 15. 2.

2. I. c. fellows.

Bern.

Cato.

1. Sam. 16.

2. The. 3. 10.

Otium negotium.

Zeph. 1. 12.

Gen. 3. 19.

3. Common  
Drunkards.

Gen. 35. 30.

as Flies are bred of the dung of Beasts, full of all subtilties and mischiefs, children of the Diuell, as Paul spake of Ephesus the Sorcerer, and surmises to all righteousness. Great care must be had to search out these; and then to banish them out of your Citie, as Asa put the Sodomites out of the land, or as Constantine did Dicers and Gamesters out of his Court, and called them *Sorices Palatii*, the Mice and Rats of his Palace. Secondly, the Idle Fellow, inordinate walkers, dissolute liuers, such as liue in no calling, that are not in *laboribus hominum*, but in *laboribus Dæmonum*, that liue not in the lawfull vocations of men, but are in Trading with the Diuell, lurking in their vile corners, as Adders in the nests, and are not onely wicked themselves, but haue euen their Tabernacles of Wickednesse: the eye of the Magistrate must finde them out, break their brood, disperse them, for *in doing nothing, they soon learne to doe ill*, and so proue hurtfull and pernicious. Christ thought them blame-worthy, who were idle in the market-place, yet they excused themselves, and a man might think their excuse tolerable; *Nemo conduxit nos*: Master, *no man hath hired vs*: they stood idle that they might not be idle, but we haue some idle, that they might be the more idle; they drinke downe idleness as Wine at a banquet, and sport themselves in their iniquities, as Absolom with his fathers Concubines. The Apostles rule is, *He that laboureth not, let him not eat*; these eat and labour not, vnlesse in workes of darkness, for therein their idleness is a businesse, their very persons being the Diuels closets, wherein he sits close studying and deuising all villany and mischiefe, and afterward puts it in execution. Search your Citie for these, euen search it with lights, fetch them out of their darke holes, and set them to their trades, that according to the Ordinance of God, *in the sweate of their browes, they may eate their bread*.

Thirdly, common drunkards, the vnprofitable Burdens of the earth, who sell the Kingdome of God for drinke, as Esau his birth-right for Pottage. Full sponges, suncke Ships: Their drunkennesse stinkes, as the Prophet speaks;

Hosea



*Hofes 4. 18.* I know it was an abominable vice amongst the Grecians, with whom it was either *peccatum originale*, or *accidens inseparabile*: a proverbe of theirs still liues amongst vs, *Either drinke or be gourd*: but how the English comes thus bewitched, who in the dayes of old bare the bell for temperance and moderation, now approaching so neere to the manners of the Sicilians, even dedicating Temples to Ryot and Excesse, I see not well the cause. It may be they haue learned this practise of our Dutchmen, they get our wealth, we their vices: whether or no, I will not determine, but sure I am, we spoile our selues here in our owne countrey, with following the follies and fashions of other countreys. It is said of *Darius* that in the warres betwixt him and *Alexander*, he changed the scabberd of his sword, from the fashion of the Persians, to the manner of the Grecians: but wee doe more then change the scabberd of our swords, I meane our outward raiment and fashion of our apparell, to fashions forraigne and outlandish: For wee suite our bodies with their sunnes, and are easily drawne to imitate, not so much their nouelties as their vices.

*Salomon* had a Nauie that went once in three yeeres to *Tharshish* in *Calicia*: and besides Gold and Siluer and Iuorie, brought home saith the Text, *Apes and Peacocks*: The Merchants of our times, who fetch their commodities from a faine, shall not neede to freight their Ships with Apes and Peacocks, for we haue store inough of them in our owne Countrey: *Nescimus quousid*, as *LaBantius* spake of the Pagan gods, we haue a goodly breed of them in the land, who doe nothing else but apishly imitate the exotick and misshapen fashions of forraigne countreys, and which is more abominable then that, their finnes and vices, What our Imitation is of other matters, I will not speake: but this of Drunkennesse, is too too odious. It is said of *Tiberius* the Emperor, that he made one *Nonellus* Proconsull, because he drunke off three pottles of wine with one breath; and added further unto him a sicke name, and calld him *Tricongius*, a noble *Scipio* had a Surname for

*Hofes 4. 18.*

*1 m d r 1 m d r*

*Polid. Virg.*

*Quint. Curt.*

*1. Kin. 10. 22.*

*Lactantius.*

*Suetanius in vita  
Tiberij.  
Congius est mensu-  
ra sex sextarii, um.*

Scip. africanus.

Esay 5.7.

Multa ebris faci-  
unt, quibus sobrii  
erubescunt. Hier.  
Ep. 83.

Quid non ebrietas  
designat? Horat.

Epist. 12.

4. Busy-body.

his conquest in Affrick. If the Drunkards of our time expect any reward or promotion, I know none they are like to haue, vnlesse it be the *was* of the Prophet *Esay*: *Was hee to them that rise vp early to follow drunkenness, and continue therein till night; that the Wine doth inflame them.* That this sinne increaseth daily, I will not rashly lay the fault vpon the Magistrate; yet I thinke he is perswaded, that if hee would do his best, he might repress it much. Infinite outrages and disorders growes vpon it, especially in these Incorporations: (I perceiue my Ship to rub vpon your Sands, but I hasten off.) *Tarquin* deflowered *Lucrece*, he was in drinke: *Alexander* slew *Clytus*, his dearest friend euen right our, he was in drinke: *Lor* committed abominable Incest with his two daughters, he was throughly drencht and tippled with wine. What villany and outrage doth not drunkenness bring forth? which the ancient *Romans* wisely foresaw: therefore it was a long time ere they planted Vines. I say no more, looke vnto it you that are to giue account of your Stewardships; plucke the Kan from their mouthes, and rouse them from their benches, where they sit and powre in: *Fundunt, infundunt, & infundendo confundunt*; till they fall, as *Seneca* speaks, in *voluntariam insaniam*, into a voluntarie madnesse. Many poore Artificers and Tradesmen in this Citie, spend their weekly earnings on the Sabbath-day, in this kinde of Ryot and excess, to the great dishonour of Almighty God, and to the ruine and misery of their poore Families. The two Daughters of the Horse-leech (on whom they dote) suck out all their thrift, the Flemish Hop, and the Indian weedle. Nourish not these, but suppress them. Let them not come in your way, vnlesse it be to punish them; they are abominable and lochsome, they will cast vp all in your *Beformers*.

Lastly, what should I say of the Busy-body, the Sycophant, and Flattering companion, who like vnto the subtill Fish, changeth himselfe into the colour of euery stone for a booty, or for a meales meate at your tables? So likewise the Tale-bearer, and Slanderer, tongued like the Serpent

pent blacke and piercing, Bribers, Brabblers, Forefallers, Extortioners, breeders of suites and actions, and many other besides these, who will thinke they haue great iniury, if they be not suffered to doe iniury. All, all these, if they haue grace and countenance at your hands, they will bee Serpents in your *Bosomes*, and they are able to make any State or gouernment wherein they liue, no better then a *Wildernesse*, as *Iosuah* made *Ai*, or as a *ruinous beape* like the *Citie of Damascus*: they are as ill where they liue as the *Pestilence*. These may seeme small matters vnto you, and happely I doe but beate the ayre; but they are the breeders and leaders on of much mischief. Remember the natural Sympathy the *Nurse* hath with the distemperature of her child: and how readily she applies her selfe to giue it ease and redresse. *Betimes* (saith *Danid*) *will I root out all the wicked in the land, that I may destroy all the workers of iniquitie, from the Citie of the Lord*; a course that well becomes a Magistrate, speedy, & stout: so must these naughty-packs and vile persons be dealt with; else like the *Vipers* broode, they will teare in sunder the wombe that beare them.

Againe yet further: the Magistrate must giue his continuall attendance vpon his people, they must not be farre from him, nor he from them, they must bee in his *Bosome*. Shepheards we know are euer at hand with their Flocke, and the *Poet* calls the King or the Prince, the *Shepherd of the people*. The *Nurse* will not long absent her selfe from her child, if she doe, her breasts ake, and she feelles much distemper: so me thinkes it should prick the conscience of a Magistrate, and his heart should ake within him to bee dissolute, negligent, and carelesse in his place; like *Clasparras* Ape, run after a Nut or an Apple, that is, pursue either profit or pleasure, and so neglect his dutie, and leaue his people at random. Ye heare the phrase of the Holy Ghost, the people must be in the *Bosome of Moses*.

Againe yet further: the *Bosome* is the seate of kindnesse: within, is the heart-placed, which is the fountaine of it. It is therefore as if God should say; *Moses*, bee kinde vnto

*Iosuah* 8. 28.  
*Esay* 17. 1.

*Hoc etiam si mihi  
ma videntur, sa-  
men magnarum  
sunt causa maloru.*  
*Chryl.*  
*Plal* 101. 8.

4.

*Sic Homerus  
Agamemnonem.*

*Plutarch.*

5.

*Suetonius in vita  
Calig.*

*Rehobus in gloss.  
super illud Prov.  
15. Aufer iniqui-  
tatem de vultu  
Regis, &c.*

*2. Sam. 15. 5. 6.*

*1. Kings 12. 13.*

*Psal. 82. 6.*

*Gen. 30. 2.*

thy people, as they are netre, so let them bee deare vnto thee; be cheerefull and comfortable vnto them in thy gouernment. A speciall point, not to looke vpon your people sullenly, sowerly, not to gouerne them with a discontented & vnwilling minde. The child will many times bee froward; now if the mother be as froward as the child, it will aske wisdom, and (by your leaue) some patience too to quiet them both: seeing God therfore hath called thee out, and put his sword into thy hand to doe his businesse, goe on with cheerefulnesse and comfort, shew thy selfe a Nurse, not a Tyrant, and gouerne them not in Passion, but in Compassion: looke vpon thy people, as the Nurse vpon her Child, whiles it drawes her breasts; who louingly smiles vpon it, and beholds it sweetly with an eye of pleasure, and with all complacencie of affection. *Caligula* that wicked man, was wont to view his face in a glasse, framing and composing to himselfe the cruellest, and most tyrannous looks, with which he delighted to walk abroad, that he might be the more terrible vnto his subiects: and we know such heathenish Princes, tooke pleasure in the very Titles of outrage and tyrannie, as to be called *Thunderbolts, Subduers, Citie-spoilers, Eagles, Hawks, Vultures, &c.* These had no *Bosomes* for the comfort and refuge of their people; no, they had armes of Tyranny and Oppression. Excellently spake one, *Qui præsunt populis, si firmum volunt esse salum, semper hilaritate & gratia plenos vultus exhibeant, &c.* They that will gouerne their people well; and will sit sure, and haue their seate established; let them graciously and cheerefully looke vpon them, lest through their owne arrogancie and sullennesse, they fall into the hatred of the sturdie multitude. *Absholom* with a pleasant demeanour and countenance stole away the hearts of his Fathers Subiects, whereas *Rehoboam* with his rough words marred all. And yet, let me adde this further, that because (as *David* saith) they are gods, and in Gods stead, (as *Iacob* spake to another purpose,) as his Lord *Deputies* vpon the earth, therfore they must reserue a due state vnto themselves, not to be slavishly or seruilely courteous; as

we

we reade of *Richard* the third, (to omit other examples) who presently after his Coronation comes into Westminster-hall, and sitting him down vpon the *Kings-Bench*, espies one *Fogge* a base fellow, against whom he had borne an old grudge. Hee calls for him, rose out of his princely seat, took him (forsooth) by the hand, and made semblance of great loue and friendship, and of receiuing him into his fauour. The common people (saith the Chronicle) highly reioyced at it, but wise men held it a flauish vanitie. I neuer knew a Lyons skin did hurt, so it were not vpon a Lyons back. And surely, it is lawfull and commendable for Princes and Magistrates to take that state vpon them that is meete; *Principatum quum geris ornes*, a Principle fit for Princes; to adorne their places with their carriage; to shew themselves as they are, not to be so flauishly deiected in minde, as that vngracious *Richard* was, nor yet so blasphemously exalted in spirit, as that ambitious *Herod* was: but as God hath honoured them with his owne name, *I haue said ye are God*; so they to honour him againe, as *Dauid* admonisheth, *Gin: vnto the Lord, ye sons of the mightie, give vnto the Lord the honour due vnto his Name.*

Lastly, *Carry them in thy Bosome*: that is, doe all good offices of loue vnto them. I would ever (saith one) haue a Magistrate to remember three things: First, that they are men whom he gouernes, like vnto himselfe. Secondly, these must be gouerned according to some Law. Thirdly, he shall not *shew* gouerne, but as others gaue place to him, so he to others. Now, as when the mother or nurse dieth, the child hanging on her breast: she desires another might be as louing and kinde to it as her selfe: So godly and kinde Magistrates when they must leaue their places, will be desirous that they who succede them in Government, might succede also in the same care, and loue vnto the people: and whilest they gouerne, to cherish the good, to repress the euill, to encourage the vertuous, to punish the wicked. The Philosopher saith, the whole body of ciuill order, consisteth but of these two things: *rewarding and punishing*. For as they must hate the finnes of wicked

men,

*Dextram non omnibus esse porrigendam. Pythag.*  
Grafton.

*Pythagoras.*

*Ad. 11. 15.*

*Pla. 29. 11.*

*Plin.*

men, euen with a perfect hatred, and chastise their persons: so, with as perfect a loue they must embrace the vertues of good men, and countenance their persons. And this *Burthen of Magistracie* that they may the better beare, they must permit God to beare a part with them, to haue a roome in their Counsels, as chayre of Estate amongst them. They must follow his directions, and not the affections of their owne hearts: they must not rule as they list, that were Tyrannie; but they must rule as they ought, and that is Princely. If they listen vnto his *Word*, renouncing their owne deuices, then shal they haue much comfort in their gouernment, and the iudgements of their mouthies shall be *righteous Iudgements*. *Dauid* testifieth that where the people are thus gouerned, vice punished, vertue encouraged: *The Mountaines shall bring forth peace, and the little Hills plenteousnesse vnto the people*. No corner of the earth, no not the barrenest place, but shall be full, full of prosperitie and happinesse. *Demosthenes* being demanded what preserued Athens so long, and made their Princes so honourable and famous, answered, *The Citizens* delight in peace, the *Orators* are learned and wise, the *Common people* are fearefull to transgresse Lawes, and the *Magistrates* delight in doing Iustice.

*Psal.* 72. 3.

Conclusion:

I haue now done. Only giue me leaue a little in a word, or rather in a little word, to conclude all that I haue spoken with vse and application.

Sentences that are short, are soonest remembered, and a short nayle is sooner driuen home to the head then a long. There was written vpon the Temple of *Apollo*, by the aduice of a famous Assembly in Greece, short and small sentences the sooner and better to be kept in remembrance; as, *Ennie no man: Vse moderation: Know thy selfe: Beware of flatteriship*. Such we finde in *Paul*. *Reioyce euermore, Pray continually, Quench not the Spirit, Despise not Propheesing*. And such we finde in *Peter*. *Honour all men, Lowe brotherly fellowship; Feare God, Honour the King*. Here is a sentence short with the rest, but as worthy as the rest to be kept in remembrance; *Carry them in thy Bosome*. God hath left it

*1. Thes.* 5. 16, 17,  
19, 20.

*1. Pet.* 2. 17.

vnto



vnto *Moses*; *Moses* hath left it vnto you, as a Magistrate's word, poeſie, Scripture, call it what you will: and left it to be engrauen, I ſay not in your Rings and Borders, but in your hearts; whence you may learne: Firſt, that your places are not for eaſe and deſidiouſneſſe, but weightie and of *Burthen*: Secondly, what a *Sympathy* or naturall affection you owe vnto your brethren, how tender to bee ouer them, how kinde to be vnto them, *ſo goe in and out before them, ſo leade them forth, ſo bring them home, that the congregation of the Lord be not as ſheepe without a ſhepheard.*

Numb. 27. 17.

Happy are the people that are in ſuch a caſe, yea bleſſed are the people who haue *the Lord for their God*. When *himſelfe* taketh the ſoueraigne and ſupream care ouer you, then may you bee aſſured, good Magiſtracie and gouernement ſhall not be wanting vnto you; your peace ſhall bee like vnto a flood, and your prosperities as ſhowers of Gold, or like Iordan filling her bankes with her ſiluer ſtreames: your payings ſhall ſhine with Butter and honey, and oyle ſhal diſtill downe from your higheſt mountaines, *Peace* and *Plentie*, like the two ſtaues of *Zacheries* good Shepheard, *Bands*, and *Beauty*, ſhall poſſeſſe your dwellings. Your ſonnes ſhall grow vp as the yong plants, and your daughters ſhall bee as the poliſhed corners of the Temple. Your garners ſhal be full and plenteous with all manner of ſtore, your preſſes ſhall runne ouer, your ſheepe ſhal bring forth thouſands, and ten thouſands, your oxen ſhall be ſtrong to labour, there ſhall bee no leading into captiuitie, no complaining in your ſtreets. Happy, O happy are the people that are in ſuch a caſe, Bleſſed, O bleſſed is that people who haue *the Lord for their God!*

Pſal. 144. 15.

Iſaiah 3. 17.

Zach. 11. 7.

Pſal. 44. 12.

Brethren, what ſhall I more ſpeake vnto you, and yet will I ſpeake once more? All thoſe heartie well-wiſhings, prosperities, happineſſes, which the people of God at any time deſired, or God himſelfe euer vouchſafed to beſtow vpon Ieruſalem, fall vpon this Citie. And the Lord for his mercie ſake grant, that your Magiſtrate this day inueſted to rule, may be among the 70. *ancients*, like *Eldad*, or *Moadad*; that as you are to reſt in his *Bosome*, for your protection

Norwich,

Numb. 28. 16.

Roth 4.17.

1 Theſ. 2. 7.  
1. Pet. 2. 1.

Ecc'eſ. 1. 2.  
Semper meditan-  
da, ſemel dicenda.  
Aug.

1. Tim. 4. 7.

tection and welfare, ſo he may ſit in the beſome of God,  
for his ſaſour and bleſſing. That he may doe worthily in  
*Epratah*, beecomous in *Bethſalem*, that Iudgement may  
praiſe him in the gate, and Juſtice aduance her ſelfe in the  
great Congregation. And finally, that all, not onely the  
Magiſtrate, but *Yen* the Miniſters of this Citie, painefully  
labouring with whoſome Doctrines, (for you are *Nurſes*  
too, and the word is *Adilke*) and all ſorts and conditions  
of men from the higheſt to the loweſt, may ſo run through  
the ſeueral difficulties of your callings, with cheereful-  
neſſe and comfort, that at the winding vp of your daies,  
when euery one muſt render vp his ſpirit vnto God, you  
may then haue in your mouthes that ſpeech of *Paul*, *ouer*  
*to be thought on, neuer to be viſtered till our laſt gaspe: I haue*  
*fought a good fight, I haue finiſhed my courſe, I haue kept the*  
*Faith. Henceforth is laid up for me a crowne of Righteouſ-*  
*neſſe, which God that righteous iudge ſhall giue me at that*  
*day; and not to me onely, but to all that loue his gra-*  
*cious and glorious appearing. This crowne* *you*  
*he crowne vs with for his mer-*  
*cies ſake. Amen.*

FINIS.

# IVDAHS PENANCE.

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*A*  
SERMON  
AT THETFORD  
BEFORE THE IVDGES  
at the Assises in Lent.  
*March 10. 1616.*

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Preached by the Parson of Southwalsbam.

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*Non legem verum nocens sed fortunam innocens.*

---

LONDON,  
Printed by IOHN BEALE. 1617.

LIVD A 115  
CHANGE

S E R M O N

AT THE T F O R D  
A B F O R E T H E I V D G E S

March 10. 1616.

Preached by the Patron of Southwark.

Non legimus necesse sed per inuentionem.

LONDON,  
Printed by Iohn Beale. 1617.



## IVDAHs PENANCE.

### TAXT.

GEN. 38. 26. *So he lay with her no more.*

**I**N these words the Holy Ghost makes report vnto vs of a sinne committed, now forsaken and giuen ouer. And that our Discourse concerning this point may bee the more profitable, these three points are very remarkable.

1. A consideration of the *Persons*, who committed this sinne: both noted in the Text, the one in the first word saue one, the other in the last saue two; *he* and *her*: *Iudah* and *Thamar*.
2. A consideration of the nature and qualitie of the sinne; not Fornication which is euill, nor Adulterie which is worse, but *Incest* which is most abominable.
3. A consideration of *Iudahs Remorse*; and that is the *animus*, the bloud, life and soule of the Text, that his conscience being, I say, not checked; but euen euicted of the sinne: he forbore *her*, with whom he had committed this euill; *Adulterium hoc maximum*, this great wickednesse, as *Ioseph* spake vnto his wanton Mistis; and to speake in the naturall, proper, and plaine language of the Text, *Lay with her no more*.

First for the *Persons*, who committed this sinne: First,

E 3:

*Iudah*

Gen. 39. 7.

1. Persons.  
Gen. 29. ult.

*Judah* an honourable *Patriarch*, the sonne of *Isaac* by *Leah*: Secondly, *Thamar*: this, some haue thought to bee the Daughter of *Sam*, who was the High Priest *Melchisedeck*, and hence was it, say they, that *Judah* adiudgeth her to be burnt, because it was a Law, that if the Daughter of a Priest did play the Harlot, shee should bee burnt. But this will appeare to be but a vaine surmise, for though *Melchisedeck* liued 600. yeeres, yet hee liued not to the dayes of *Isaac* by ten yeeres: and *Isaac* being at this time an 100. yeeres of age, it is not like, that *Thamar* being of *Sam*, or *Melchisedeck* should be now child-bearing. Others are of opinion, which is the more probable, that she was a Canaanitish woman, and forsooke the Idolatry of her owne country, to worship the true God.

1. *Judah*.

Now concerning this payre, thus met in this action, diuers points are to be considered. First, that *Judah* had giuen two of his sonnes in marriage to this *Thamar*: *Er* and *Onan*: the first of them beeing wicked in the sight of the Lord, (and yet his wickednesse not expresse) therefore the Lord *slew him*; and by him shee had no issue. Secondly, he gaue his second sonne *Onan* vnto her, that he might raise vp seede vnto his brother; which order was for the continuance and preservation of the stocke and Familie; and so the child begotten of the second brother should haue the name and inheritance of the first; which wee know was after ward confirmed by *Moses*: *Hic mos fuit, criminis non fuit*, to wit the words of Saint *Augustine*; this was then the manner, *hic* was not holden for any fault. Now this second brother doing wickedly in the sight of the Lord, and his wickednesse mentioned, *verse 9*. therefore the Lord *slew him* also, neither by him had shee any issue.

Deut. 25. 1.  
*August.*

*Judah* having thus lost two of his sonnes, he dissembles with *Thamar* concerning the third; and here was the ground of all the future mischief: he wils her to remaine a Widow till his third sonne *Shelah* were growne vp, and yet had no purpose to giue *Shelah* vnto her. For hee thought thus, *ne forte mortuus erit ante nuptias*; lest he die also

*Pinckles Le-  
stryma.*



as well as his other brethren, (for he supposed not to bee the only cause of the death of his other two sonnes.) Now this seemes to aggravate *Judas* sinne, who persecuted her to remaine a Widdow in hope of *Sbelah*, and yet had no purpose to give *Sbelah* vnto her. So you see, all is not right with *Judas* here at the very first.

Come we nether to the matter it selfe. There is a saying fathered vpon Father *Augustinus*: *Adulterum est matrem videre, peius aliqui, pessimus tangere*. It is ill enough to looke vpon a woman, worse to talke with her, but worst of all to doe the worst of all. See how I pray how *Judas* reads euery step, and how wonderfully he was infatrate; besotted, blinded in this action. For first hee saw her, *verse*, 15. and iudging her by the manner of her sitting to bee an Harlot, he went and talked with her about the bargaine: to which, there went more then a word. For ere hee could strike it vp, there was first the promise of a Kid. Secondly, the Pledge which she demanded for her better assurance, his *Signet*, his *Clouke*, his *Staffe*, &c notwithstanding of this conference & communication too & fro betwixt them, yet he discernes how tops. All which, being duly considered, we may see how wholly he was given ouer vnto lust, and how greata measure of stupidity he was stricken into, turned into a very stone after hee saw her, as they were who beheld *Adamsa*. When all his senses, the stars of this lesser world, were overcast with such a cloud, that his vnderstanding could not say vnto him, as the Ship-master said vnto *Jonah*, *What meanest thou O Sleeper?* That neither his eye nor his eare, which hee caried about with him as two secret Spies, could view or discern this *Irreby*. It seemes his lusts had bored out his eyes, as the *Philistines* did *Sampson*: or that for the time he had a spice of the *Falling sickness*: *Plinius* shewes the nature of it, that the eye being wide open sees nothing. The eare haply spake to the eye, as *Abimelech* to the folke that were with him; *when first we doe, doe thou shew the like*. He be deafe, be thou blinde: and thus, as *Zedekiah*, blinde, and bound, was carried perforce to *Babell*: So *Judas* to a worke of confusion, even to doe the thing which

was

3.

Iob 31.1.

1. Cor. 7.2.

*Es vident quod utrumque; inuit quod uterque petebat. Ouid. lib. 1. Eleg. 10.*

*Ouid. Metam.*

*Prou. 4.37.*

*Tonah 1.6.*

*Judges 16.21.*

*Plinius Nat. hist.*

*Judges 9.40.*

*2. King. 25.1.*

*Rom. 1.22.*

Verse 1.

Suetonius  
O Vtinam caelesti  
vixissem orbisq;  
perissem.

3.

was not seemely. How greatly (thinke you) was this man  
dulled & overborne by his affections? Which as it may be  
approved by many examples of the like nature, to set out  
mans nature in the like, so we cannot have a better pres-  
ident then from himselfe in another case. He tooke a wife,  
when he was very young; and notwithstanding to have affi-  
nitie with the Cananites, was condemned of God as ab-  
ominable, yet he marries into their stocke, and which is  
more, without consent of parents (which yet in his owne  
children he required.) And as *Caesar* abridged the manner  
of his victories ouer *Egypt*, in three words, *Venit, vidit,*  
*vicit*: He came, he saw, he overcame; So in three words,  
*Judab* huddles vp his bargain with this Cananitish wo-  
man: *Vidit, accepit, cognovit*: He saw her, he tooke her, he  
went in vnto her. Which shewes how rash and retchlesse  
we are without our right guide, yea and even how shame-  
lesse in our actions, when God turns vs over to our lusts,  
and to the sinfull affections of our owne hearts. Neither  
was this unpunished in *Judab*, thus matching himselfe into  
this accursed stocke: for God blessed him not; he grew so  
infortunate in his posteritie, that he might haue wished  
with *Augustus Caesar*, he had had neither wife nor child.  
For euen the fruits of this Marriage, *Er* and *Onan* were  
accursed of God. And thus will it euer come to passe,  
where God is neglected, and our carnall affections beares  
the sway.

Thirdly, to come more neere to the matter it selfe. The  
fact thus committed with *Thamar*, he labours to conceale  
it as much as he can. For when he had sent the *Kid*, to re-  
deeme the *Pledge*, and the Messenger could not finde her,  
he satisfies himselfe without further inquirie, *Accipiat sibi*,  
Let her take it, saith he, without more ado, *ne forte furor*  
*contemptui*, lest if al come to light we be ashamed. Thus he  
feares man more then the God of Heauen that made man;  
and the shame of men he stands in more awe of, then the  
dreadfull presence and Maiestie of God. The credit and re-  
putation of his name, he preserues, prefers, *Omnia sperdas*,  
if hee lose all, yea euen God himselfe, who is all in all;

yet

yet will he not incurre shame and reproch at the hands of men; as if God did haue vs his eyes in boxes; and were in a deepe slumber; as if his all-seeing eye were not present, yea, euen with them who would auoide his presence; as if he tooke no account of mans iniquitie, or that the holy One of Israel would not be reuenged.

Fourthly, to lay open the wound yet more. You heard before how he was ouer-borne with lust, with incontinencie; you shall now see him as fatte ouer-gone with crueltie. I note it the rather, because they are vices which seldome doe abandon one another, especially if it be true, which some hold for a *Maxime*: Every voluptuous Prince is cruell; and the more, if neede be constrain him: as here this great man, *Iudah* adiudged *Thamar* for this fact to be burnt; not for any such reason Trenderd before, but hereby he thought to be rid of *Thamar*, and so his sonne *Shelah* might be at liberty to marry elsewhere. For no doubt had not this bene his purpose, he would not haue bene so forward, so resolute. He would rather haue expostulated with her concerning the Fact; For was there no orderly proceeding to be had? Doth hee settle his iudgement vpon the first impression to haue her dispatched? Had she been married to two of his sonnes, *Er* and *Onan*, and if his fauor no better, nay are his words so bitter, the words of death? Surely yea: here is but a word and a blowe. As peremptorie was he, as euer was *Dauid*; *The man that hath done this shall surely dye*; and little thought he concerned him so nere. *Educere eam*; Bring her forth, he spake imperatively, and this was *generosum*, and spoken like a King; but *et comburatur*, that she may bee burnt, and her complaint not entered, her cause not heard, this was *scelerosum*, and spoken like a Tyrant. Nay, here is one thing more, that fills vpon the measure of his iniquitie, and makes him wicked aboue measure; for hee would haue had her dispatched being great with child. Here was *nihil virtutis*, besides the first syllable, *nihil humanitatis* besides the Name, *Pietas omnino nihil*. Nay rather *Excede pietas*, Be gone pietie, be gone. Though he had not regarded her, be-

2. King. 3.

Deut. 24. 16.

*Ellianus lib. 5.*

*Suetonius in vita  
Claudij Erasmi  
Padoget.*

Generall Historie of Spaine.  
Pag. 420.

*Acts and Monu-  
ments. Page 129.*

*Hexapls in Gen.  
pag. 382.*

cause she had offended, yet (me thinks) he should have respected the poore infant, who offended not: could it speake to any other, then to the bowels that bare it? Or plead at any Barre either for it selfe, or the Mocher; being as yet imprisoned in the Wombe, and not so soone enlarged, as it should haue beene enwrapped with the flames of Death? The teares in the eyes of *Hishba* I can scarce remember without teares; when so earnestly beeyed *Hazael*, knowing that amongst other villanies committed by him, *hee should read in pieces women great with child*: I pray, what answere made *Hazael* againe, *to thy servant a Dogge that he should doe this thing?* So brutish, so inhumane? How did God provide against this Rigour, when he made a Law, that the Child should not suffer for the Father, nor the Father for the Child? When Iudgement of death passeth vpon a woman with child, the execution is deferred till she be deliuered. This was practised amongst the Athenians, and it was the Law of the ancient Romans: Yet *Suetonius* (who wrote the liues of the twelue *Casars*) and indeede he wrote (as *Erasmus* wittily, *eadem libertate quod ipsi vixerunt*, euen as freely as they liued) reports of *Claudius*, that he spared not to put to death women great with child. Such was that horrible outrage of the Sicilians vpon the French, mentioned in the generall Historie of Spaine, who slew them with such cruelty, that where they knew any women of their owne Nation begotten with child of the French, they ripped open their wombes, and slew both women and children, because they would be sure to leaue none of their French seede in the Countrey: answerable to this was the clemencie of *Q. Maries* Bishops, who burning a woman great with child, her wombe burst, and the Babe sprang forth, which labouring to auoid the flame; they tooke and cast into the fire againe. It will say no more; but surely this was an hard doome for *Thamar*, and so much the more vniust, because this punishment was not arbitrarie in *Iudab*, for hee had no such authoritie; an honourable man hee was indeede, but no Magistrate there, to command

mand the execution of any such Iustice.

*Indab* is now at the highest. Concerning *Thamar*, if we pull off her vaille, we may easily see, that though it couered her face, yet it could not couer her sinne. For though *Indab* knew her not to be *Thamar*; yet *Thamar* knew him well enough to be *Indab*: and it is more then manifest, that she willingly committed this laccst. And say she did it not in any desire of inordinate lust, as it is like she did not, but rather *successionis gratia*, desiring onely to haue issue: *Et ex ea familia quam dalegeras*, and of that Family and Tribe too that shee had chosen. Nay goe further; say that shee desired issue by *Indab*, in hope of the *Messias*, which could not be, for she was a Cananitish woman: and the Myserie that the *Messias* should come of *Indab*, was not as yet reuealed: I say though her intention was neuer so good, yet doth it not make the action good. For it is not enough for a man to propound a good end, but the meanes whereby he is to accomplish it must be also good. The procreation of children, a thing lawfull to be desired, and the blessing of God goeth along in the vigour and strength of it, and God hath set downe a lawfull order for the same, and that the generation of mankind should runne in a right course; therefore it is wicked and abominable, by vnlawfull meanes to seeke to compass it: We know the Apostles rule, *Rom. 8. 3.* therefore that which of it selfe is lawfull and good, it turnes to sin in vs, when it is compassed by vnlawfull meanes.

Againe, I doubt not but *Thamar* sinned euē against her conscience: For she knew shee did not well to put off her widdowes garment, and to disguise her selfe to deceiue him. For she couered her face. Some say she coloured and painted her face; which though it bee a trick of Harlots, and thereby many a *Iezabell* make themselves meate for Dogges; yet in *Thamar* there was no such matter, she onely couered her face with a vaille: yet is not that rendred for a reason, why *Indab* thought her to bee an Harlot, but why, he knew her not; which if he had, vn-doubtedly he would neuer haue committed that euil with

2. Thamar

Gen. 49. 10.

Rom. 8. 3.

2 Kings 9. 33.



*Vir & mulier a-  
qualiter peccant  
per luxuriam.  
Raim. Lullius.  
cap. 77.*

*Vers 26.*

2. The nature of  
the sinne.

*Leu. 18. 15.*

*Obiect.*

*Ans.*

Law of Nature.

*Gen. 2. 18.*

*Gen. 7. 1.*

*Gen. 4. 19.*

*August. lib. 22.  
contra Faustum.  
cap. 47.*

*Gen. 29. 30.*

*Leah.*

*Rahel.*

*Ephes. 5. 3.*

her. And this I think is the worst can be said of her: what-  
soever the opinions of men are; it appears by many cir-  
cumstances, that *Judah* was the greater offender: he ai-  
ming principally at lust, she at issue. Nay ex ore suo, they  
are the words of his owne mouth, *Iustior me es*: shee is  
more righteous then I: as if he should say, she hath cause  
to condemne mee, and not I her: and will you know the  
reason? *I gave her unto her Shelah my sonne.* And so  
much for the *Persons*.

Now concerning the Nature and Qualitie of the sinne.  
*Incest*. It is the vnlawfull accompanying of man and wo-  
man within the Degrees forbidden. Against which, God  
set down a large Law, *Leu. 18.* and in the 15. verse is iust  
*Judahs* case: *Thou shalt not discover the shame of thy Daugh-  
ter in Law, for she is thy sonnes wife.* If it be objected that  
this Law was not extant in *Judahs* times; and therefore  
could be no Rule for him; I answer, that even by the light  
of nature, *Judah* had that written on the Table of his hart,  
which God afterward wrote in Tables of stone; whereby  
he knew he had not done well, and which might be some  
cause of his remorse, as afterward is declared. Against the  
practice of the godly, in the times wherein he liued, and the  
faithful traditions of the Fathers might discover it to be a  
fault. The hauing of many wiues was a sinne. For God, for  
one *Adam* made but one *Eve*; and God commanded there  
should go into the Ark no more women then men, no more  
men then women: *Noah* & his wife, his sons & their wiues.  
The first that was known to haue two wiues was *Lamech*  
a wicked man, descended of that good Bird *Cain*. And  
euen in the *Patriarches*, this *Polygamy* hath bene diuersly  
excused, as a matter of some necessitie. And though cus-  
tome for many Wiues, yea and for Concubines too, might  
be pretended, yet to accompany, as *Judah* here doth, with  
any soe secretly allied, either in Consanguinitie, or Affini-  
tie, there was no such custome; euen his Father *Isaac* sin-  
ned, by going in to two Sisters. Concerning this sinne, I  
will not speake any more, it is not to be named but with  
hatred and detestation. Wee ought to pray unto God that  
he



he would keepe vs from these finnes; our Families; our Cities; our Nation. For though God through his singular providence can turne euill into good, and out of euill can produce good; as here of *Indahs* incest with *Thamar*, who begat *Pharez*; and *Pharez*, *Efron*, and *Efron*, *Aram*; and so ye know the period of that line, Christ: Yet where these sins are committed, there can nothing be expected, but the dreadfull vengeance of God to bee powred out. And though we finde in Scripture, as one well obserueth, that many vertuous women, accompanying with their husbands were barren, or at most, hardly conueiued, as *Sara*, *Rebecca*, *Rabel*, *Anna*: Contrariwise diuers others, saith he, *uno illegitimo concubitu conceperunt*, as *Bathscha* with *Dauid*, and here *Thamar* with *Indah*; and not onely *uno*, but *primo*, as *Leas* daughters being virgins, with their owne father: I say, though this comes to passe, yet doth it not argue, that God (who in this case blesteth nature, as it is his worke, and not the vnlawfull action of the vworkers,) fauoureth these vnlawfull commixtures any vvhich the more, but it shewes rather, that he will reueale, discover, and bring such secret wickednesse to light, which to the wicked and vnrepentant, vworkes confusion: to them, in whom theremainders of grace are not wholly extinguished; and vvhom God hath a purpose to reclaime, it vworkes their conuersion; and amendment of their naughty life; as in *Dauid* was most apparent, and here in *Indah* remaineth to be proued.

*The whole Scripture* (saith the Apostle) *is giuen by inspiration*, and is profitable to teach and to instruct; and therefore not to bee lockt vp in Coffers, as the booke of the *Sibyls* in Rome; or as the sentences of *Pythagoras*, which no man might reade; or as the Jewes in the time of *Iosiah*, kept the Booke of *Deuteronomie*, closely in corners, where no man might finde it; but *ut basileus in uicinis*, *in uicinis* for our learning. Surely, the holy Ghost, from vvhom euery little sentence and parcell of it breatheth, was not diligent without cause, so fully to expresse this *incest*, so slowly committed. Amongst many other rea-

*Musculus super  
Genap. 19.*

*1. Tim. 3. 16.*

*1. 3. 16.*

Gen. 19. 36.  
Gen. 9. 21.  
Gen. 30. 11.  
1. Sam. 11. 4.  
Mat. 26. 74.  
1. Cor. 10. 13.  
*Ambrose.*

*Isaiah.*

John 8. 41.

3.

sons, out of question these three were the principall.  
First, to lay open mans frailtie, and the infirmities of his Nature; yea, even of those *Grand-fathers*, the *Beaupetres* of the world. Often wee finde in Scripture, men of eminent place, of great employment, of speciall fauour with God, yet haue fallen very dangerously; as here *Judab* into *Incest* with his daughter in Law; *Lot* into the same sinne with his owne daughters; *Noah*, who saw two worlds, into Drunkennesse; *Abraham* into Lying; *David* into Murther and Adulterie; *Peter* denie Christ and forswear him. The Apostles rule must here take place; *Let him that thinketh he stand, take heed lest he fall: Labi humanum, prolabi Diabolicum*. We do freely confesse and acknowledge the infirmities of holy men, to the shame of this flesh and blood that we beare about vs, and to the glorie of God. The Scripture hath not concealed them, and we ought to make a good vse of them; as an ancient Father saith, *Patriarche nos instruunt, non solum docentes, sed etiam errantes*: we may learn many good instructions, as yvel from their sins, as from their graces; as yvell from their faults, as from their vertues. Therefore if these holy men of God, these Worthies of the world fell so dangerously, it should bee our dayly prayer vnto God, that hee would hold vs vp, against all the temptations of the Diuell, allurements of the world, and promocations of our Flesh vwhatsoever.  
A second reason why the *Incest* of these two is related, is this: yee know the manner of the Jew was much to boast of his pedigree and descent; *Nisi nati Carripides*, I tell you he will be noble or nothing. In the 8. of *John*, they told Christ to his face, that they were not the children of fornication: Now this serues to abate their pride and insolencie, here may they see what manner of beginning they had; here is the Rocke whenoe they were hewen; their generation is knowne to the world. Let them look back to their great Ancestor, the Prince of their Tribe, and they shall finde sufficient matter of humiliation.  
Thirdly, the report of *Judabs Incest* was yet for a further cause more then all the rest. Wee know that *Christ* came

came of the Tribe of *Judah*; and he that golden Genealogie in the Gospell, *Judah* is numbered amongst others in the series and Ranke as Christs *Ancestor*, who begat *Phares* and *Zara*, of *Thamar*. Now the holy Ghost, in reckoning vp the progenie and descent of Christ, glanceth at the notorious finnes of *Judah*, as he doth the like of *David*; and therefore doth not onely say, *hee begat Salomon*, but addeth, *of her who was the wife of Uriah*: where *David* is detected for his Murder and Adulterie. So *Rahab* the Harlot is also mentioned in that line, as an Ancestor of Christ, vwho was married to *Salmon* a Prince of the Tribe of *Judah*.

Truth seekes no corners, and the holy Ghost vwho is the author of truth, vvill not conceale these grosse blemishes and stains, euen in those, who according to the flesh were the ancestors of Christ. What should this mean? To haue our line drawne from incestuans and adulterous commixtures, we hold it no small infamie and disparagement. It is noted for a dishonour vnto *Claudius Caesar*, that his Father *Drusus* was begotten in Adulterie. *Iphias* the Gliadite was a valiant man, *Judg. vii. 1.* But hee vvvas the sonne of an Harlot, there is his blemish. *Judah* honorably descended, the *Praise of the Lord*, according to the interpretation of his Name; he saved the life of his brother innocent *Ioseph* by his counsell, moued no doubt euen by Gods Spirit so to doe: yet (by your leaue) he gaue aduice to sell him to the Iſmaelites; hee went from his brethren, ieynes himselfe with the Cananites, marries into their stocke, defrauds *Thamar* of her husband, commits *Incest* with her, and cruelly adiudgeth her to be burnt. Heere is heaping of sin vpon sinne, as they which built *Babell* laid one bricke vpon another; and must he be the Tribe, euen the very Prince of it, whence the Holy and blessed *Redeemer of mankind* should descend?

Surely yea: for in him, that is, Christ, there was treasured vp all riches of grace, and he indeede not to bee made noble by his stock or parentage, neither did the grosse infirmities of his progenitors any whit disparage him; for he

Mt. 1.3.

Verse 6.

Suetonius.  
Iudg. 1.1.

Gen 38.27.

Col. 1.1.

Augustine.

Phil. 2. 7.

Muscul. in Mat.

August.

Gregor. in  
Moralibus.

Esay 1. 18.

3. Iudahs re-  
morse.  
Quid. Metamorph.

Heb. 12. 1.

he cleansed and purified all in his holy and unsotted Con-  
ception. He could haue made choise of another race, but  
herein, herein appeared his wonderfull humillitie, abasing  
himselfe in that, wherein men for the most part are wont  
to be proud of, I meane bloud and parentage. The whole  
coursie of his life, witnessed his humillitie, *Facti se,* *facti*  
*mulae propter se*; nay *propter se facti seipsam*: He made thee,  
he made many things for thee; nay for thee he made him-  
selfe; VWhat? *Of no reputation*, saith Paul, *Phil. 2. 7.* hee  
tooke vpon him the shape of a seruant, and humbled him-  
selfe vnto the death, euen vnto the death of the crosse. He  
humbled himselfe not onely in his death, but in his life;  
not onely in his life, but in his birth; not onely in his  
birth, but euen before his birth; in his race, in his descent,  
*Ut qui pro peccatoribus moriturus erat, per peccatores patres*  
*duceres generationem*; saith Musculus, vpon the first of  
Mathew, That he who was to die for sinners, deriued his  
race from sinfull men, *Nam liberaretur humanum genus, nisi*  
*Christus dignaretur esse humanum*, saith S. Augustine, he must  
become man, to deliuer mankind; and hee must pay the  
price of sinne, who knew no sinne. *Nisi ipse indebitam*  
*mortem suscipere, nunquam nos a debita morte liberaret*,  
saith Gregorie in his Morals: Vntesse hee had suffered a  
death not due, he could neuer haue freed vs from the death  
that was due; not due to him, but to vs most due. Neither  
was it necessarie that his puritie and sanctitie should de-  
pend vpon his Ancestors, for he was holinesse in himselfe; and  
all their impurities were cleansed away in his puritie; their  
sinnes of Crimson, he made as white as Snow; and thes  
sinnes of Scarlet, as white as VVool. So much for the  
second point.

VVe had done with *Thamar* before. She conceiues by  
*Iudah*, *Concepit, crimina portat*; as the Poet spake of  
*Myrrha*, and at the appointed time, her wombe was eased  
of the *Barben*. *Iudah* for his part had a burden too, a  
burden of sinne that pressed him downe, and lay heauy at his  
heart; and now hee goeth about to lighten himselfe of it.  
You haue heard heretofore an hard discourse against *Iu-*  
*dah*;

*Indab*; his sinne discovered and laid open. Yet when I spake  
hardest of him, I might haue said vnto you in the lan-  
guage of the Shunamite vnto her husband, or of *Domitians*  
*Crow*, vpon the Top of the Capitoll, *1000 milia nati*;  
*All shall be well*. For you shall now heare better of *Indab*  
then you haue heard. Blessed, O blessed is that man, who  
though he hath spent himselfe in peruerse waies, displea-  
sing vnto God, can yet with *Indab* remember himselfe; lay  
his hand vpon his heart, bee pricked in conscience with  
*remorse* for his sinne; and say, Lord I haue offended thee  
in this or that sinne; and as neere as I can (Lord) I will of-  
fend thee *no more*: I will be *no more* incontinent; *no more*  
vnchaste; I will be *no more* couetous, contentious, *no more*  
proud; I will be *no more* false in my weights and measures;  
I will be *no more* riotous, drunke, prophane. I say againe,  
blessed is the man that hath this *remorse*, to renounce his  
pleasures, to abandon his vices, as *Indab* here abandoned  
*Thamar*, and as the Text saith, *Jay with her no more*. The  
foole, saith *Salomon*, makes but a sport of sinne. Yet fares  
it with him as with the silly Flye, who pleaseth it selfe  
with the light, and burneth it selfe with the flame; and I  
pray what folly is this, that a man should purchase a small  
delight, with an endlesse paine; a short *pleasure*, with a  
perpetuall *punishment*? Or that *Natures corruption*  
should strike as great a hand with vs, as the Diuell doth  
with Citizens, when he gets them to leaue their honest  
Trades, and turne Vsurers? So, whereas the Apostle saith,  
God, hath not called vs to vncleannesse, but vnto holi-  
nesse; we despising this, reiect the calling of the Saints,  
*holinesse*; and trade with that *oule spirit* in all *vncleannesse*.  
But *Indab* here in time bethinkes and recalls himselfe.  
Though he was *auersus*, and had done naught, yet would  
he not be *peruersus*, and be worse then naught; though his  
bones had been defiled, yet would he not haue them filled  
with the sinnes of his youth; no: he intends now to *cast*  
*away that which presseth downe*; his sinne which cleaued to  
him so fast, to runne a new race, and to set vp his rest with  
God. It is said of *Serapione*, that because in his life time he

G

had

2.Kings 4.32.

Suetonius.

Prou. 14.

Areus voluptas  
paua perpetua.  
Hierom.

1.Thef.4.7  
verse 9.

Iob 22.1.  
Heb.12.1.

Plot.in vit.Ser.

A<sup>cts</sup> 17. 2.

Psal. 17. 15.

Psal. 51. 17.

1.

had beene assailed with many misfortunes, therefore hee resolved to live at the fortunate Ilands: *Iudab*, I tell you, had rubbed out some in his children, in himselfe, and hee thought this was not the way to runne on still; therefore he wil diuert his course, and ariue at the *Cape De bona esperance*, as *Paul* at the faire Hauens; so hee at the mercies of the most highest. Now will he look vp vnto God, and say with the same spirit that *Dauid* did; Now verily I trust yet (for all this) *to see thy goodnesse*; O Lord, *in the land of the living*.

But I forget my selfe. Why doe I stay so long in the porch, let me goe vp to the Altar. *Iudab* here tenders his Heart vnto you to be sacrificed. For as *Dauid* saith; *A contrite heart is a sacrifice vnto God*. We wil turn it vp and downe, view it a little; and if wee can, search the very secrets of it. Hee resolves, *no more* to fall into this sinne, his heart is touched, and touched with Remorse. Let vs examine what might bee the causes of this his remorse; and then iudge of the likeliest, as we see cause.

First of all, he might be touched in conscience with remorse, for that hee had wronged *Thamar* by dissembling with her. A man were better bee an open foe, then a dissembling friend, to weare a white garment lined with purple, as *Alexander* spake of *Antipater*. A man should not be *foris Cato*, *intus Nero*, carry heauen in his Face, hell in his heart: But the tongue and the heart they should be *Relatiues*. In men they are so, saith one; but they are not so in women. *Iudab* cannot bee free of this fault, hee had promised to *Thamar*, his third sonne *Sbelah*, and it seemes shee was impatient of the wrong. For it is rendred for a reason; why shee attempted this thing; because *Sbelah* was now grown up, and was not giuen vnto her: he did but onely, *Verba dare*, courtiers fashion, good words she had inough, and honourable vsage, but hee had no purpose in his heart to doe her right. Now we know nothing gals a man more, then when he reapes the fruit of his owne dissimulation, and feeles the smart of it in his conscience; and if you thinke this was no cause of his remorse, we will goe further.

The



The consideration of her with whom he had committed this euill; his daughter in Law: Did he thinke it had not beene sinne inough, to haue defiled himselfe with some other woman? but with *her*, who had beene the wife of two of his sons; *Er* his first sonne, *Ouan* his second? And with *her* to commit *incest*; was it not odious, was it not abominable? Those Roman lads shall be infamous to the latest generations of the earth, for their wickednesse in this kinde. *Fandi, nefandi*: What say you to *Heliogabalus* that *veffell* of filthinesse, as his successor *Alexander Severus* called him? *Nero*, that *monster of nature*, who knew his owne mother. *Tiberius*, who erected an Office in Rome (neuer heard of before) called a *Voluptatibus*? *Caligula*, *Commodus*, and the rest? All these, the very *Antesignani* of this vice, some with their Sisters; some with their Neeces; some with their Daughters. And against one Emperour, I thinke I might set fise Popes: those *vn-Holy Fathers*, Fathers in deede. One wrote of *Innocent* the 8.

*Oſto nocens pueros genuit totidemq; puellas,  
Hunc merito poteris dicere Roma patrem.*

Which I English thus.

Eight Boyes, eight girles, bad *Innocent* begot:  
To call this man *Father*, Rome scorne it not.

But for their notorious and incestuous viciousnesse in this kinde, *Platina* calls them *Prodigious monsters* against kinde. What should I say, silence is best in that which is so much abhorring to nature. And if you thinke this no cause of his *remorse*, we will goe yet further.

The consideration of the issue and birth it selfe, that it was incestuous. *Pharos* and *Zara*, borne, I say not the children of Fornication, but euen of *Incest*. How might it make him blush and hang downe his head, when he could not looke vpon the fruit of his body, but he must behold the sinne of his soule. He could not haue seene a spot in his face, more plaine in a glasse, then this foule spot of *incest* in the faces of these little ones, borne vnto him. Well, that they are thus, *Non culpa est filiorum, sed sola parentum.* It

Quis sepe possit  
principem per  
cuncta cana corporis  
libidinem rec-  
pientem cum ne  
bellam quidem  
salem quisquam  
ferat Roma.  
Lamprid. ad Const.  
sup. De Heliog.

Monstra & por-  
tentia. Plat.

Horreum in hunc  
locum.

Wisd. 4.5.

Ecclesi. 41.10.

Gen. 2.18.

Deut. 23.2.

Heroum filij noxi  
Pro.

was no fault of the childrens, but the sinfull act of their parents. And if it be true, that wisdom speaketh, That the children borne of the wicked bed, they shall be wittneses against the wickednesse of their parents; for by reason of their sinne, they are in reproch. *Ecclesi. 41*: surely this might touch the conscience of *Judab* with some remorse. For what wrong doe they to holy Marriage, when they seeke to compasse the fruit of it, quite out of that order which God hath set downe? For it is Gods ordinance, and thereinto he secretly infuseth his grace, wherof he deprives Adulterine and spurious off-spring. As appeares especially in that they are forbidden entrance into the congregation of the Lord, euen to the tenth generation; as if God should say, *They shall neuer enter*. Reasons may be these. First in regard of the ignominie and reproch of their birth, as that which comes forth with shame, and proceeds otherwise then that due course which God hath set downe. Secondly, because these through want of Gods blessing, seldome proue good: though I confesse the rule holds not alwaies; for Gods mercie hath a prerogative, and God will haue it appeare, that goodnesse is his gift, and that it comes not by propagation, or *ex traduce* from our parents; but for the most part, such off-spring is viciate and corrupt. We know the prouerbe; *Malum cornus, malum ovum*; like bird, like egge. A third cause of this inhibition was to extoll holy Marriage, and to aduance the houses and Families of them that liued chaste; to encourage them to keepe their vessels pure; that their posteritie might not be reiected, or deprived of this blessing. For if the Adulterous broode should haue had equall priuiledge of honour, and entrance into the congregation, with the *righteous seed*, holy welllocke should haue growne into a contempt; but because God will stand by his owne ordinance, therefore he will reiect such adulterine commixtures with fastidiousnesse and disdain. Now the consideration of this, namely, the disaduantage of his issue wronging the fruite of her wombe, and bringing vpon it that incestuous defilement and pollution, this might be a cause

cause of some remorse. For though God forgave the offence, yet the blot of it, all the teares that euer hee could shed, were neuer able to wash away. And if this were no cause, we will goe yet further.

*Iudah* was a Prince and an honorable man: and it is not vnlike but his birth & his minde were of equall greatnesse: No doubt, his reputation and good name was precious vnto him: *Qua* *semel amissa postea nullus eris.* Now his birth, his worth, his reputation, to be blemished with so foule a staine, so great a sinne as *Incest*: a man of so high place, to fall into so base an action, to giue so ill an example, so foule a scandall; this might touch him neere, for such a one shall finde *dishonour*, saith *Salomon*, and his reproch shall neuer be done away. Nothing more forcible and perswasive with the vulgar, then the examples of great men. The liues of such stand like looking glasses before the peoples eyes; *Validiora sunt exempla quam verba.* Their examples are of greater perswasion, then the perswasion of their words. A great man of a good life, *Et carbo & lampas est*: saith a Father; hee is a *Cole* burning, and a *Lampe* shining. & *sibi ardet*, & *aliis lucet*, hee warms his owne conscience, he heates himselfe well, and he shewes a good light vnto others also. Saint *Augustin* makes him a murderer, who tiars aloft, and liues ill. *Qui in conspectu populi male vinit, quantum in illo est, occidit*: and *Bernard*: *Sedes prima, & viciima*: The first and forwardest in esteeme and place, the basest and beastliest in behauiour and life. *Monstruosiores*: he cries out of it. This *Incest* in *Iudah* a foule blemish in so great a man: his ill example might doe great hurt. It was bad enough that *Ieroboam* sinned; but is farre worse, that hee made *Israel* to sinne. *Great mens sinnes*, are great *manes* to the common-wealth: and many base fellow will countenance himselfe with *Vices*, as well as with their coates of Armes, which as they presume to beare without right, so hauing such *Authors*, (who seeme to sell sinne vpon warrantife,) are the bolder to offend without checke. It is not so great an euill, that they are euill in regard of themselves; but that they draw euill

4.

*Ouidius.*

*Prou. 6. 33.*

*Bern.*

*Gregor. super  
Ezech. Hom. 1.*

*Lib. de pastore.  
De consideratio:  
ad Eugenium.*

*T. 1. 1.  
Famulum est peccare  
Anchorem illis.*

3. Sam. 12.

5.

Judg. 9. 54.

Richard Plantag.  
D. of Yorke.  
Henr. 6.

Gen 35. 22.

Gen. 37. 21. 27.

Hexapla in Gen.

men vnto greater euill by their euill example. The Prophet obiected it to *David*, that by this foule sinne he committed, *he had caused the enemies of God to blaspheme*: And if you thinke the consideration of this did not touch him with remorse, we will goe yet further.

To see him selfe so grossely ouerseene and ouer-reached euen by a woman. *Abimelech*, *Judg. 9.* had rather his Page should thrust him thorow, then it should bee said, *A woman slew him*. That most heroick spirit of *Yorke*, chose rather with an handfull of men, to issue out against the Queenes great Armie; then it should bee said, *A woman scooped him up in his Castle*. It goeth against the heart of greatnesse, to be ouer-reached or kept vnder, either by inferiour or equall. *Honour* is haughtie, and dignitie impatient of the least indignitie; yet they who strue most to keepe their mindes from basenesse, cannot alwaies keep their fortunes from declining.

Amongst all *Jacob*s sonnes, none sinned more grieuously then *Ruben* and *Judah*: both in *Incest*. The one defiling his fathers Concubine, the other his sonnes Wife: Yet when all the rest conspired to kill their innocent brother; *Ruben* saued him by his *mercie*, and *Judah* by his *wisdom*. That *Judah* was very politique and wise, appears in his speech to the rest of his Brothers, concerning *Ioseph*; *What will it auail vs* (saith hee) *to kill our brother, though wee keepe his blood secret. I will tell you what we will doe, sell him to the Ismaelites*. Now by this, as one well obserues, *Judah* went about very politically to auoide three inconveniences. First, the guilt of bloodshed, that was a maine thing hee would not bee touched with; the spilling of blood. Secondly, whereas *Jacob* was wonderfully affected towards him, because he was the sonne of his old age, his reach was by selling of him to these Merchants; to worke an impossibilitie that his Father might neuer see him. Thirdly, by his course, he thought to preuent the honour that *Ioseph* dreamt of; namely, that the *Sun*, the *Moon*, and the 11 *Stars*, did reuerence vnto him; which his Father interpreted of himself, his *Mother*, & the rest of his Brothers.

Yet

Yet this man, as deepe and as politique as he was, how grossely is he here ouer-reached euen by a feely woman; as a man may say caught in a fooles trap. *Imposturans fecit & passus est.* Here was the deceiuer himselfe deceiued. *Thamar* had shorne his Fleece, and so for a time, *Judab* had lost his wit, as *Samson* lost his strength: For whiles hee thought politiquely to auoide one mischiefe, in regard of his sonne, he fell into a greater in respect of himselfe. And here is the fruit of all humane policie, besides the sting it leaues behinde, and the poore conscience set vpon the Rack, they are many times circumuented in the plots and proiects, caught in their owne snares, and ouerthrowne in their owne deuises. Our age haue not wanted experience of such politicians, who hauing soared aloft in the highest pitch of fauour with their Prince, and haue beene as starres fixed in that glorious orbe of the state. They needed not haue begged for honour, as *Saul* did of *Samuel*; *Honour mee before this people.* They might haue said with *Esaie*; *I haue enough by brother.* Their height haue beene like the height of Cedars: yet because they were not vp-right in heart, but dissembled in their conscience with God and man; as *Abab* in his repentance; some of them subtilly turning their outside to one Religion, their inside to another: Others seeking to copasse their lusts through prodigious and disasterous courses; they haue beene caught in their owne snares; God discovering their wisdom to be foolishnesse, and all their deuices vanishing away, as the some vpon the waters. And as the Gibeonites got nothing by their craft, but perpetuall slauerie; so they dishonour and reproch; *Dead flies*, causing the sweet ointment of their honourable reputation, to putrifie, and euen stinke vpon the earth, as sometime the bowels of *Antiochus* did. But thus will it euer come to passe, that when greatnesse is not supported with goodnesse, *Mole ruit sua*; it ouerthrowes it selfe with the owne weight. So iustly may it be said of all such politicians, as *Paul* spake of the Gentiles to another purpose. *Cum se proficiuntur esse sapientes stulti facti sunt:* VVhen they professe themselves

Judg. 16. 19.

1. Sam. 15. 30.  
Gen. 32. 9.

1. Kings 21. 37.

Judges 2.

Rom. 1. 22.

felues most wise, they proue themselves most fooles.

I will not precisely say, that either this, or any the former were causes of *Judas remorse*; but now wee will come to the greatest and the last: The consideration of the sinne it selfe as it was an offence against God, He knew he had not done well. The horreur of the fact condemned him: the sinne presented it selfe before him, as the sinne of *Adam*; the eyes of his iudgement and vnderstanding were opened, which at the first were dimmed, and dammed vp, that now he saw the foule error he had committed, and no doubt his sinne lay at his doore; his conscience pursues him, attaches him, condemnes him. Great is the power of conscience. He sees, he sees the greatnesse of his sinne, he knows God is displeased, and therefore is touched with remorse for it. I say againe, Great is the power of conscience. *Eadem est index, eadem tortor, eadem Carcer. Ipsa indicat, ipsa accusat, ipsa damnat.* It is both witness, iudge, prison, iaylor. It iudgeth, accuseth, and damnaeth perpetually. Wee neede no worse enemy then a guiltie conscience; It is like an ill conditioned wife, it makes a man euer range abroad, he neuer loues to be at home; he desires not the company of it; we thinke it our enemy. as *Ahab* both thought and spake of *Elias*. The rubs and checkes of conscience are full of restlesse terrours, as if it were vexed with furies. And surely little rest had *Judas*, after sinne had set vp her rest. For when sinne comes into the heart, she will be *Cesar* or no body; I tell you shee will reigne alone, and say with *Babylon*, *Sedoregina*; I sit as Queene.

But *Indab* heere did, by his sinne, as *Christ* did by the euill spirit; he casteth it out; his lustfull affections he sent packing, as *Christ* did the Diuels into the Heard of *Twine*; and said vnto them *uaym*, Bec gone; his little pleasure with *Thamar* turnes him to much displeasure, and brings him out of fauour with God, and all good men. Therefore here is his resolution, he breakes off his wickednesse, and comes at her *no more*.

Here is the first maine part of Repentance to abandon sinne.

**Gen. 3-7.**

**Gen.4.7.**

2. KINGS 21.20.

Aut Caesar, aut  
nullus.  
Apoc. 18.7.

Mat. 8. 21.

Nec empti dolo-  
re voluptas.  
Horat.



sinne, as the first step of the ladder to heauen. And I doubt  
not but *Iudas* ascended the next and the rest. For what  
can be more? Being truly touched for this offence, hee  
resolues *no more* to touch *Thamar*. Repentance being no-  
thing else but a transmutation and change of the minde:  
a turning from sinne, and a returning to God. Neither is it  
*qualitas* or *habitus*, but *opus* a worke; and not euery worke  
neither, but a worke of grace. In which, there is some-  
thing we must renounce, and utterly go from: Something  
we must recouer, embrace; and haue recourse vnto. As  
*Lot* went from *Sodome* to *Zoar*: so must we goe from the  
dotage of sinne, to the knowledge of grace. We must kill  
and crucifie the old man, with the lusts and concupiscen-  
ces therof, and we must quicken & raise vp the new. If we  
haue giuen ouer our members to vncleannties as *Iudas* had  
here done, we must (addresse our selues to the contrarie,  
and) make them the seruants of righteousness in holi-  
nesse; as the Apostle speaketh. These are the passages to  
the gate of life. Abandon thy sinne, and winne heauen:  
renounce *thy pleasures*, and thou shalt haue *pleasures for  
euermore*. No kingdome of glory, if thou beest not first in  
the kingdome of grace: no kingdome of grace, if thou  
hast not first abandoned the kingdome of sinne. First, in  
this, we are *uani*, borne; in the other, *renati*, borne againe;  
but in the third, *beati*, blessed for euer. Happy is that man,  
whose second birth hath altered and changed the first, for  
he shall finde peace and ioy at the last.

There must be a change of life in euery man, else must  
wee pay dearly for it at our change of death. I pray,  
what preserued *Mirrah* from destruction? *Fasting* and  
*sackcloth*: No, no, saith a Father, it was the *Renouation*  
and *change* of their liues: It is not *abstinencia*, ab-  
stinence from meates; that God so much lookes after;  
but *peccatorum fuga*, avoidance from sinne. What prohi-  
teth it to take downe the bodie by fasting; saith *Ierome*,  
& *animus inuoluptu superbia*, and the minde swolne and  
puffed vp with pride? or to be nice for looth, and carious  
in drinking a cup of wine, and yet *non & calid inebriari*,  
make

H

*peruenit.*

*Terminus à quo  
Terminus ad  
quem.  
Gen. 19. 18.*

*Ephes. 4. 14.*

*Luke 16. 35.  
vid. apud m.  
Psal. 16. 12.*

*Chrysost. Hom. 3.  
ad populum  
Antioch.*

*Ierome ad  
Celsinum.*

make themselves drunke with malice and contentions; or to whip, chastice, keepe downe their bodies by discipline; and yet stand in the defence of publique Stewes, and wallow in the profusion of insatiable lusts. It is the renovation and *change* of the minde, that is all in all: which ariseth, not so much from the wrath of God for the sinne; as from the hatred and detestation of it; because it is sinne.

So much for the third point.

Application in  
generall.

I must now draw toward an end. VVhat remains but that with your patience, I set an edge vpon all that which I haue spoken with vse and application?

*Homo trium literarum. Plus.  
Ephes. 4. 28.*

Apoc. 3. 18.

*Non est flagitium  
mibi crede adolef-  
centulum scortari.  
Ter. Adelpb.*

When I first chose this Text, I intended not to vse it as the *Pope* porphirie Stool; or out of any singularity, affecting more to speake of this, then of any other: neither is it onely this particular of *Iudab* that I may stand vpon, but I may runne through a *Zodiack*, an Alphabet of sinnes. And first I may say of the *Theefe* in the words of *Paul*: Let him that stole, steale *no more*; to the *Vsurer* let him oppresse *no more*: to the swearer let him blasphemie *no more*: to the Drunkard, let him *quaffe no more*: and so of the rest. Here is *eye-salve* for euery one. Euery mans sinne, euen *ea sola voluptas*, is his *Thamar*; by which he must doe, as *Iudab* here doth, deale with it *no more*. And yet it may bee I speake of this sinne; because in these daies, I see it so little lookt after for punishment, as if it were but a light sinne, or not a sinne; as *Mitio* spake in *Terence*. I know what I speake. The common Lawyers haue a phrase; *The eye of the Law*. I am sure it is but a winking eye, it will see, and not see; for euen Temporall Magistrates are much too blame for their lenitie and conniuenzie in this kinde. The vnhappy *Cynicke* said once, that *Great sheeues hang up little sheeues*; but this I am sure, the Law of Bastardie, and some others, are but as Spiders webbs, as one spake, the litle flies are caught, and hang by the heeles, but *great ones* burst through. Therefore *Diogenes* when he saw a boy play the idle packe, hee went and beate the master; *Talia doces, sicino instruis*? So when we see these sinnes of Adulterie, Fornication, Incest,

cast, flye about as fierie Serpents, and our lusts breake forth as gusts in a Tempest. When they are impudent audacious, seeking defences for themselves, and out-facing vs with an whoorish forehead: wee must lay the fault vpon the Magistrate, and say with the Prophet; *Is it true? Doe ye iudge the thing that is right; O yee sonnes of men?* Doe yee punish sinne as yee ought, and execute Law with an vpriight heart? How then comes it to passe, that these sinnes are bolstered out, and that men are not afraid to commit such wickednesse? But from the temporall power, let me come to the Spirituall. *O tempora; O mores:* I am sorie so fetownd and famous a Church as this of England, should haue no sharper censure for Adulterie then a *whitie sheete*. I will not be so bold as some reuerend Diuines, to make it a degree of Adulterie, to appoint a light or a sheete punishment for it. But I hold it much what like the Friers chastisement; and yet the smart of it is so sore, that, forsooth, there may be a mitigation, by a *Communtation* of penance. Somewhat giuen in the nature of an Almes to redeeme the sinne; and giuen, it may be iustly be feared in *im-pio-sus* as in former times (I pray God it be not so now.) For in stead of reparations of Bridges, mending Sea-breakes, manuring High-ways, maintenance of poore Schollers; the money wene no man knowes whether. Thus making gold to haue the vertue that Charitie hath, *converting a multitude of sinnes. Ubi pugnāt pecunia, ibi expugnatur iustitia*: Money many times puts iustice out of countenance, when the one comes in place, smal grace hath the other. What; shall I say *Dalenda*? *Immo non tollenda hoc*: For it is too intolerable in this sinfull and vitious age. *Aneas Silvius* many yeres since, gaue this Church a scratch on the face, in his time for this corruption, declaring the manner of *Penance* then in vse: saith hee, *Si quis pōna pūder, is ante noxam redimū*: hee that would not endure the shame, might buy it off with his money. And if this *sheete punishment* be but to fill the purses of corrupt men; it were better there were ordained no punishment at all;

*Nemo periculosius peccat quam qui peccata defendit.*

Psal. 58.1.

Cic.

*Perk. Armilla aurea mandat. 7.*

Communtations.

Where money comes in sight, Iustice is put to flight.

Iudge Dodridge in his charge.

*In Anglia qui extra matrimonium mulieribus commiscetur, deprehensus sacerdotis imperio, die festo in processu clericali Lib. 1. de dictis & Fall. Alphon.*

Merlin in 100.

Gen. 39. 2.

Gen. 19. 14.

August.

Facilis descensus  
Avernus. Virg.

Prudentius.

Application in  
Particular.

I.

but deale by Adulterie, as the Athenians by Periturie who though they made many severe Lawes against other offences, yet made they none against that. Some say, it was because they thought no man so wicked as to forswear himselfe; but the reason is rendered to be: for that *solum Deum existimabant, tanti sceleris tantamque noxam ultorem esse*: They thought God onely fittest and no man else, to be the revenger of so great impiety. And surely though the lenitie and mercie of the Magistrate bee so great, that whatsoever punishment of right be due unto it, yet it passeth away from it disguised: and though corruption in some bad men heere sway against the due execution of Law, yet that heavenly and *incorrupt Judge*, who neuer yet remitted or dispenced with any sinne; who, of such *great wickednesse* is both *indux* and *vindex*, the searcher of it out, and the punisher of it; as a *fatherly magister*, he will send an ynquenchable fire into their bones, to burne vp their lusts as the flame deuoures bubble. And though haply they avoid temporall plagues in this life, yet God reserves them vnder iudgement, for the life to come, and their damnation sleepeeth not. The Sodomites who burned with vnaturall lust; God destroyed with vnaturall fire; and according to the severall *species* and kindes of this sin, God hath severall plagues and punishments, *varia vitia, varia etiam et supplicia*. Men drowne themselves in their pleasures, as *Leander* in the *Hellepont*, and they shall be drownd indeede in a flood of fire and brimstone. It is an easie way to Hell: and these go the easiest of any. For in they ere are they be aware: as *Prudently* the Poet sang.

*In praeceptis ad mortis iter, in Iunonis Laethi  
Corporis committunt, in Tartara mergit.*

And so it is true, and so will be found; when ignobly and basely they desile their bodies; & satiate themselves in the sea of their brutish lusts, they plunge themselves headlong into the black, hellish, and infernall deepes.

Well let the use of this concerne; First, *Great men*; Secondly, *All men*. Of the first sort if there bee any amongst vs, vpon whose heads I may iustly heape the coales of this present

present discourse, be their shame and condempnation what it wil.  
 let them here take a saue *Providence* from *Saul*; let them  
 repent and be grieved, turne from their iniquitie, and be  
 sorie for it. Yea let them lay before them the iudgements  
 of God, as iron scourges to drue them from this sinne. I  
 will not here shew how it hath beene punished: I am sure  
 heere is an example of one that repented: *Isaiah* lay in this  
 sinne but three moneths; *David* in whole yeere, but being  
 wounded in conscience with remorse, how doth he beseeke  
 God, and humbly cōtreat, to wash him from his wickednesse,  
 and cleanse him from his sinne? Those two sins of his, *Mur-  
 der* and *Adultery*; had they not beene repented of, O they  
 would haue bagne vnto his soule, as the two Serpents at  
 the break of *Cleopatra*; they would haue stung him to  
 death. How was his body heat with lusts, as a Bakers ouen  
 with flames? yet did hee quench and extinguish all with  
 the teares of his vnfeined repentance. *Isaiah* being here  
 touched in conscience with like remorse, hee renounceth  
 this sinne, and giues it quite ouer. Alas, how doe we couer  
 our sinne, as *Hagar* her face, wiping our mouthes after  
 our wickednes with the Strumpet in the *Proverbs*; bathing  
 our selues in our wices, as *Pappus* in the milke of Ases; and  
 fishing after our sensuall pleasures with *Neroes* nets, euen  
 with nets of gold and purple, buying the basest finnes at  
 the highest price: omitting no inuention, contention, art,  
 studie, cost, to compass the vneleane desires of our owne  
 hearts? *He that created the eye, shall not be seer? And he that  
 teacheth man knowledge, to leaue this, shall not bee punish?*  
 God hath ordained that his Church should bee increased  
 by an holy and pure seede, borne of lawfull matrimonie:  
 yet Lord; how impudent are the Adulteries of this effemi-  
 nate, this wanton and womanish age? Like *Abolous*, vp-  
 on the tops of their houses, open & knowne to the world,  
 to the high displeasure of Almighty God, abuse of holy  
 Marriage, as if he were but a painted chaine, and to the  
 shame and scandall of the whole Nation. *Plutarch* tels vs  
 of a plague, that began at Ethiopia, from thence filled *A-  
 thens*, killed *Pericles*, vexed *Thucydides*, and spread farre. I

Psal. 51. 3.

Plutarch.

Plinie.  
*Suetonius in vita  
 Neronis.*

Rial. 34. 10.

Mal. 3. 15.

Gen. 39.

cannot tell what to say of plagues; but this I will be bold to speake, that as our sinnes spread, so the iudgements of God will spread likewise: If wee lengthen out our sinnes like Cartropes, his iudgements shall be like Cables; if we multiply our iniquities as the mole-hills of the earth, plagues and iudgements shall bee as the mountaines of God, of incomparable weight to fall vpon vs, and to crush vs in pieces. O consider this, yee that forger God in the breach of holy Marriage, the blessing of Paradise, the gate of life, the entrance into liuing, the seed-plot of heauen: I say not the bands to knit, but the bounds to limit, restraine, confine mans posteritie in a right and a due course. Shall noblenesse, mightinesse, *Greatest* protect and beare thee out? Say thou beest the greatest Gentleman in the countrey, or in the Court, as *Ioseph* in his masters house; *None is greater in the house then I*: And that through excellencie of wit, or eminencie of place, thou canst husband the fauours of Princes, for thy greatest advantage; shall this protect thee in euill, shall it challenge any immunitie, or priuiledge to sinne? Nay, the greater the wickeder, as one spake of a Dice-player, *Quanto peritior, tanto nequior*; the cunninger, the lewder: and as the wormewood stalke, the bigger it groweth, the bitterer it is; so the greater men are in place, the more distastefull and fowle ate their voluptuous actions.

Looke vpon this great man *Iudith*, though he had committed a sinne, yet he dwelt not vpon it, he kept not *Thamar* imparkt, nor did hee hurrie her vp and downe the countrey in his Coach, he gaue her none annuitie, granted her no lease in Fee-farme: He went to her but once, and his conscience smarted for it: haply hee knew that by how much the greater his Person was, the greater was the sinne; and the greater sinne, the greater vengeance.

2

1.

Secondly, *all men* must bee touched in conscience with the consideration of those particulars. First, that the examples and practises of great men must bee no warrant to beare them out in sinne. *The soule that sinneth* (saith God) *shall die the death*: and euery one must answere for his own selfe,



selfe, for his owne sinne; neither will it be any plea for vs, the following of great men in their euill.

Secondly, if we must needs imitate them, as the Apostle saith, *I will shew you a more excellent way.* Obserue their vertues, and imitate them in their good examples: these, let vs approue, and approuing, let vs practise. In *Iulius Cæsars* time, euery one praised the hooke nose, because he had one; and in the daies of *Commodus* the long nose bare it a way: most men would bee Mathematicians vnder the reigne of *Ptolemy*; braue souldiers were in account vnder *Xerxes*; and Musitions vnder *Nero*; because these Princes were accomplished in these seuerall delights. When did vertue, and good Arts more flourish, then vnder *Traian* the Emperour; in whose time they say no poore man did euer begge, no learned man did euer want? Meane men are stirred vp for the most part to follow and to apply themselves to that which most pleaseth their Princes: if it be but to weare a garment, or tell a tale after them, or their fashion. Now if we applaud or imitate them in matters of indifferencie, how much better were it, in matters of piety and vertue? nay, how much worse is it, if in vice and sinne? Imitate not *Peter* in his periurie; but in his repentance and teares: nor *David* in his Adulterie; nor *Indab* in his Incest; but imitate them in their sorrow and contrition: labour to be stricken with the like remorse: quench thy lusts, abandon thy sinne, renounce thy pleasure, as *Ioseph* withstood his lasciuious Mistris, and God will receiue thee into fauour againe.

Thirdly, *Indab* ye see had fallen into a grieuous and detestable sinne, yet he hath true remorse of conscience, and God in his mercy doth not cast him off: *The gifts and calling of God are without repentance*: and whatsoever he hath decreed concerning any mans saluation shall stand; for his Election changeth not. The scale is surely fixe; *The Lord knoweth who are his*; and those which are once his, are his for euer; though they fall, yet shall they rise againe; and *David* notwithstanding his Adulterie, shall be continued in his kingdome; and *Peter* notwithstanding his periurie,

2.

1. Cor. 12. 31.

3.

Rom. 11. 29.

2. Tim. 2. 19.

iurie, shall bee confirmed in his Apostleship: and *Iudab* notwithstanding his Incest shall bee established in his Patriarchal dignitie, and remaine the famous and renowned ancestor of Christ. Yet hence obserue two caueats. First, not to be secure or presumptuous, but rather worke our saluation with feare and trembling. Secondly, when we haue seriously repented of any sinne, we must with *Iudab* neuer fall into the same againe.

Fourthly, learne from hence, *yet adulterers and adulteresses*, as the Apostle speakes, who choose to be at enmitie with God, that yee might be at amitie with the world: and are ready enough to fall into sinne as *Iudab* was, but neuer to haue his *remorse* in conscience to leaue it: Who haue *eyes full of Adulterie*, and cannot cease to sinne, hearts full of vncleannesse, and will not be washed: how long thinke you, shall God forbear, without punishment? how long shal your faces be couered, your signes vexatined? Doe ye scoffe at God, as *Eliab* did at *Baal*? Doe ye thinke he sleepest and must bee awaked? Consider first the greatness of this sinne; which appeares first in that it is made the punishment of another sinne, that is, of Idolatry. Secondly of all other sins it makes a man most inexcusable, because God hath ordained a remedy against it. Consider secondly, how wonderfull God hath bene in his iudgements against this sinne. How fearfull was the ouerthrow of Sodom and Gomorrah, when God rained downe vpon them *hell from heauen*, fire, and brimstone; being the materials of their subuersion? *Zimri* together with *Cosbi* his Midianitist woman, how suddenly and fearfully were they slaine, whiles they were about this sinfull act. How did God make *Dauids* heart to smart, nay, even the heart of his whole kingdom? What a strange and extraordinary birth had *Thamar*, euen prodigious, monstrous, and with the wonderfull hazard and perill of her life? God no doubt intending hereby to haue *Iudab* & her admonished of the greatness of the sinne, and that for the same they might be truly humbled. What a grievous punishment laid God vpon *Adam*, but for once eating of an Apple, which

4.  
Iam. 4. 4.

1. Pet. 2. 14.

Ier. 4. 14.

1. Kings 18.

Rom. 7. 13.  
*Gravitas supplicij  
gravitatem deno-  
tat peccati.* Aug.

Gen. 19. 14.  
*Gebennam misit  
in culo.*

Numb. 25. 8.

Gen. 3. 10.

which a man would thinke to be no great sin? Vpon *Lazars* wife, but for once *looking backe* vpon Sodome, which might bee thought but a small offence? Yet the one, God cast him out of Paradise, attainted his whole bloud, which could neuer bee restored but by the bloud of Christ: the other suddenly turned into a *pillar of salt*: *Vbi respexit, ibi remansit*; where her fault was, there was her fall, where she offended there was she punished, where her offence was committed, there God made her a monument of his vengeance before shee went further. If God will deale thus roundly with vs, and take vs in our trappes, for sinnes but once committed, and in some respect of a lighter nature, Lord what shall we thinke will hee doe, for our whoredomes and adulteries? so often threatned against by God, so much detested and accursed of God, as that which brings a man to a morsell of bread, like a fire deuoures him to destruction, rootes out all his increase, destroyes the soule, shortens the life, brings a perpetuall infamy and blot vpon our name, and these not once committed, as *Indahs* here was, and *no more*, but often, *more* and *more*; nourished with rewards, countenanced with fauours, born out with greatnes: *Are they ashamed*, saith the Prophet? *No, they are not ashamed*; but stil go on with an appetite as insatiable as hell it selfe. I demand with *Ieremie*, *What will they then doe in the end thereof*? Againe, looke here but with halfe an eye, and see what an infinite measure of vengeance as a full cloud, hangs ouer the church of Rome, as a full cloud blacke and fearefull; where occasions of Adultery are daily maintained, as the vow of single life in men and women: The toleration of priuate Concubines, and publique Stewes: The permission of marriages within the degrees forbidden, both by the Law of Nature, and the word of God. Nay, the Pallace of the Pope himselfe; *Sanctuarium quondam hospitium, nunc prostibulum meretricum*, sometimes the arbour and harbour of Saints, now farre otherwise.

Lastly, how acceptable and pleasing vnto God is an holy and chaste life: not that forced chastitie of the Papists: For *vbi necessitas imponitur castitati, auerit: datur libidini*, saith *Augustine*; but when it pleaseth God to confer that gift to a single life, or in wedlocke, when the holy and pure vse thereof is obserued. How highly hath it bene accounted of euen amongst the Heathen?

*Genesius*

*August.*

*Ier. 6. 15.*

*Ier. 3. 31.*

*Lucret. lib. 6. cap. 6.*

*August. de Virg.*

*Spartan.*  
*Mippon.*  
*In mare se*  
*abiecit, ut*  
*morte pud-*  
*icitiam tue-*  
*retur. Val.*  
*Max. lib. 6.*  
*cap. 58.*  
*Fulgos. l. 6.*  
*cap. 1.*

*August.*  
*Gen. 39. 6.*

*Gratier est*  
*pulchro ve-*  
*nientis à cor-*  
*pore virtus.*

*Bernard in*  
*Epist.*  
*Gen. 39.*  
*30.*  
*Benam na-*  
*nem habet,*  
*sed malum*  
*gubernato-*  
*rem. Soc.*  
*Plal. 119.*  
*37.*  
*Impudicus*  
*oculus im-*  
*puclis cor-*  
*dis est nun-*  
*tium. Aug.*  
*Iob. 31. 1.*

*Valerius Maximus* reports of a delicate and beautifull young man, that all becut and mangled his face, because he would not be desired of women. One of the fairest dames in Greece threw her selfe into the Sea, to saue her chastitie: Fiftie virgins of the Spartanes killed themselues, because they would not bee deflowred of the Messenians. *Lucretia* of Rome, forced by *Tarquinius*, for very sorrow slew her selfe: *Hippolytus* shall euer be famous in the Tragedie, for withstanding the vnlawfull lust of *Phedra* his step-mother; who being falsely accused by her, and therevpon pursued by his owne Father, the Chariot brake wherein he fled, and his delicate body amongst the sharp-pointed flints was rent in pieces. What should I speake of *Bellerophon*, *Pelium*, and others? *Ioseph* in Holy writ is renowned for this, and admired as a glorious starre in that beautifull Sphéare of the Patriarches: *Pulchrior in luce cordis; quam in facie corporis*, fairer in the light of his soule, then in the face of his bodie, saith a Father. *He was a faire person; and well favoured*, saith *Moses*; and therefore his chastitie was the more conspicuous, eminent, amiable: as a Ring better becomes a faire hand, then a foule fist; or as the Diamond hath a greater grace fixed in Gold then in Iron. When we affect this *beautie* of the soule, (a beame of diuine goodnesse shed into it) whereby our sensuall appetites are subdued to reason, wee may be said to be more then men: for to liue chaste is to liue the life of Angels; the difference is but only in *felicitate*, *non in virtute*; we walke in the one here, the other we shall enioy hereafter. It is *ornamentum totius ornamenti*, it is the *Beautie of Beauties*, the greatest ornament of all, and it shall endure, when all corporall beautie shall be eaten vp of wormes. Let vs affect this vertue of chastitie, as *Iacob* affected *Rahel*: The text saith, *Iacob loved Rahel*, and it well appeared he loved her indeede. If thou hast neties so beautifull a bodie, yet if thy soule be foule and vnchaste, I may say thou hast a beautifull ship, but a bad Pylot. *Auerte oculos tuos*, turne away thine eyes lest they behold vanitie. *An vnchaste eye is the messenger of an vnchaste heart*: A subtil spie, wanton and lasciuious, *Iob* was faine to make a *covenant* with it, and it was to the perill of his soule if he brake it. Let me speake once for all; and speake in the words of the Apostle: *This is the will of God, even*

*your*

*your holinesse, and that you abstaine from Fornication. Mollifie therefore your earthly members, Fornication, vncleannesse, inordinate affections, euill concupiscence? This is no age licentiously to wantonize. This is the day of grace, and ought not to be made the night of sinne. Walk honestly therefore, as in the day, not in chambering and wantonnesse. But put yee on the Lord Iesus Christ, and make no provision for the flesh to fulfill the lusts of it. S. Augustine reading this very place, was conuerted by it. Let vs thinke vpon this; and vpon the day of our common appearance. For as death leaues vs, so the day of iudgement shall finde vs. If we die sinfull and vncleane, Christ at his coming shall so finde vs; when all the sinnes of our youth, which haue been sweet in our mouth, will be as bitter to our soule as Aloes to our taite, and will be as eager & fierce vpon vs, as the wolues in the euening. Wee know no vncleane thing shall enter into the new Ierusalem: Heauen is no Inne to entertaine all commers. Without shall be dogs, inchanters, whoremongers. Labour then for true remorse, and for vnfeined repentance: Wash thy heart from wickednesse. Make thy body the Temple of the holy Ghost, and let thy soule bee the Holy of holiest, where Christ may enter in once for all. If we touch no vncleane thing, wee shall be the sonnes and daughters of God. Wherefore (saith the Apostle) hauing such promises, let vs cleanse our selues from all filthinesse of our flesh; and finish our sanctification in the feare of God. So God, euen our owne God, shall giue vs his blessing; God shall blesse vs, and our race and posteritie after vs, and make it an holy seede. Hee will giue vs a long life in this life, and eternitie of daies, in the life to come. Hee will marry vs vnto him for euer, in righteousness, in iudgement, in mercie and compassion. Hee will kisse vs with the kisses of his owne mouth; and giue vnto vs eternall pledges and testimonies of his loue. Wee shall heare the voice of our welbeloued; saying, Open vnto me my Sister, my Loue, my Dove, mine undefiled. He will set vs by his owne side; Nay, hee will set vs as a seale vpon his heart. VVee shall be the pleasure of his eye, the very ioy of his soule, he will cause his blessed Angels to keepe vs company, and to solace themselues with vs. Neuer, neuer was the eye of any man, more pleased in the sweetnesse and beauty of a face, then God is delighted in the soule of that man, which truly repenteth.*

Col. 3. 5.

Rom. 13. 13.

Qualem te inuenies  
Deus talem te iudicet.  
Aug.  
Iob. 10. 11.  
Apoc. 21. 17.

Apoc. 22. 17.

Ier. 4. 14.  
1. Cor. 6. 19.  
Heb. 9. 13.  
1. Cor. 6. 38.

Ier. 3. 1. 1.  
2 Cor. 7. 1.  
Psal. 67. 7.

Hos. 2. 19.

Cant. 1. 1.

Cant. 5. 13.

Cant. 8. 1.

Conclufi-  
on.

Gen. 49.

30.

Gal. 4. 4.

Apoc. 1. 7.

Mat. 25. 31.

Mat. 25. 33.

1. Theſſ. 5.

23.

Now holy Brethren; Right Worſhipfull; and you Honorable Iudges: *Judah* in the end of your circuite this Lent time, hath done his Penance before you; His ſhame is paſt, his offence pardoned, his reſolution for amendment apparent to accompany with *Thamar* no more. What remains, but that you cleere him in your priuate iudgements, and account him as an honorable Patriarch, a famous & renowned Anceſtor of Chriſt? When *Jacob* his father lay vpon his death-bed, hee prophesied thus of him: *The ſcepter ſhall not depart from Iudah till Shiloh come.* *Shilo* came at the fulneſſe of time; when the Scepter departed, that is, the ciuill policie and gouernment of the Iewes was diſſolued, and transferred to the Romans: The line and ſtock of *Judah* ſo exactly recorded, ſo highly accounted, now diſ-regarded and confounded amongſt the reſt: and *Shilo* ſhall come againe, when he ſhall come with clouds, and euery eye ſhall ſee him, and they that pierced him through ſhall behold him: when this *Judah* ſhall ſtand before him as pure, as if he had neuer been defiled, and this offence of *Hu*, this great offence ſhall be blot- ted out, when hee ſhall be honoured with euerlaſting honour, and be clothed with a garment of righteouſneſſe downe to his ſeete, when both *He*, and we, ſhall ſtand at the right hand of Chriſt, and all our iniquities ſhall be done away, when we ſhall goe vp with him into heauen, and behold the glorie of his bleſ- ſed Saiuts and Angels, and wee our ſelues ouer-ioyed in glo- rie: *Euē ſo Lord Ieſus*, (ſit vs forthine owne ſelfe, and then) *come quickly.* I conclude with the prayer of the Apoſtle:

*Now the very God of Peace ſanctifie you throughout, and  
and I pray God, that all our hearts and ſoules may  
be kept pure and blameleſſe, vntill the  
comming of our Lord Ieſus*

*Chriſt. Amen.*

**FINIS.**



